

VILIFIED VEDAS VINDICATED.

श्रुतिखण्डनखण्डनम्.

BY

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Varsha, Hindu-Mata-Sastrartha-Niroo-
panom, Varna, Jati & Caste &c. &c.*

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<p>This book is an <i>Introduction</i> to the 'Sandhya-vandanom' or "The Practical philosophy of Hinduism" in the press. The <i>Mantras</i> used for Sandhya-vandanom belong to the <i>Vedas</i> themselves which are now vilified by Western Scholars as containing only <i>Samhitas</i> misinterpreted as <i>collections</i> of meaningless <i>hymns</i> of the <i>unlettered</i> Vedic Indian.</p>	
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<p>The technical definitions of <i>Veda</i>, <i>Sruti</i>, 14 <i>Vidyas</i> and <i>Rishi</i> are noticed in this Section. These definitions have been long pointed out and explained in my book "The Permanent History of Bharata Varsha" whose first two Volumes containing 714 pages have been published more than 15 years ago. Several well-known Sanskritists in Europe and America have seen them. None has yet ventured to question the authoritative quotations or the explanations as offered in the book, completely disproving the wilfully damaging elucidations regarding the highly philosophical and scientific literature of the ancient and civilized Hindu.</p>	
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The Vedic Itihasas are freely and ignorantly mistranslated as *Vedic Myths* without the least idea of the technical significance of an Itihasa itself. The Itihasic gods and goddesses for whose worship the sacred Mantras are used, are insolently presumed to refer to some unscientific *agencies* in the sky seated behind the natural phenomena of lightning, thunder, rain, sun-rise &c. and responsible for producing them. Two theories designated the *Dawn Theory* and the *Storm Theory* were invented to explain away the meanings of the Mantras misunderstood as Hymns. Mistranslations of every sacred Mantra rendering it as stupid as possible were urgently published gratis in great abundance by Western Sanskritists such as Max Muller & Co. They were however soon compelled to confess that the major portion of the literature was utterly *unintelligible* and that the invented theories were inadequate for the intended purpose. The Mantras unlike the Hymns possess their Rishis, Chhandas and Devatas. These *Devatas* were misunderstood and mistranslated as Mythological gods and goddesses in the sky above. Unfortunately even the mistranslated *Day Dawn* is named *Usha-Dekshina* for which no explanation is yet available from the modern West or even East. These gods and goddesses represent only the divine *glories* of the Supreme Being seated in the *heart* of man. What these glories technically denote are pointed out in detail with authoritative quotations to disprove all the rubbish that is now cunningly foisted upon the innocent public.

Section 6 :—*Periods cooked up.*

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Whimsical *Periods* were settled by Western critics for the *Rig-Veda-Samhita*, misinterpreting *Samhita* as a *collection* of unwritten Hymns. Every Hindu in India who has studied the Vedas knows very well that *Samhita* is a particular *form* of re-

peating a single Mantra as distinguished from the *Pada-Paattha* form of the same Mantra. This fact none can deny. No doubt Samhita means collection also in Sanskrit. It also means, caused by, relating to &c. which are irrelevant here. As the Western Sanskritists somehow wanted to establish that the Rig-Veda was an *unwritten* stuff, they were estopped from applying History, Geography, Archaeology &c. which could only deal with *tangible* objects. Philology had therefore to be resorted to with a vengeance. But how could *Philology* establish any falsehood? It could no doubt scientifically prove that some words in a language are old and *Archaic* and others not. But in the very first Mantra in the Rig-Veda containing 8 words not one is Archaic as all of them are now used without any change. Philology has therefore completely befooled and disappointed every Anti-Hindu critic in this matter. Again, Periods were concocted from an egregious misconception of the technical term *Yuga*. Yugas never allude to *sequences* of Time as misunderstood at present, but they denote only *degrees* of religious knowledge acquired. Yugas are assured to be non-existent *outside* Bharata-Varsha. Modern literal interpretations would render this absurd. But the sacred Mantras of the Vedas are now misinterpreted without understanding what a Yuga signifies. A glaring instance is furnished in this Section. All the Western settled *Periods* are based upon such inexcusable errors.

Section 7 :—*Itihasic Periods of 14 Vidyas.*

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The classification of our total religious literature into 14 Vidyas has been noticed in Section 3. The 4 Vedas, the 6 Angas, the Upanishads, Itihasas, Puranas &c. fall within this classification. All attempts to assign *different* Periods for them are in vain. The utter ignorance of the Western critics even to this day, of the technical significance of the most

important terms such as Veda, Śruti, Rishi, Samhita, Mantra, Devata, Itihāsa, Purāṇa and Yuga, has been already proved to the very hilt. Their voluntary settlement of whimsical Periods merely based upon such unpardonable ignorance, is surely unacceptable to every sensible Hindu. The contents of the religious texts included in the 14 recognised Vidyās doubtless constitute *documentary evidence* as well as strongest *historical proof* far more valuable than the prejudiced and unwarranted opinions and wishes of the Anti-Hindu Christian critics of the West. Whichever century A. D. may be arrogantly attributed to their composition, these authoritative *written* texts clearly tell us that the Vedas have two Kandas namely, the Gnana and the Karma of which the *Gnana-Kanda* is *anterior* and *superior* to the Karma-kanda. In fact all the texts except the Gnana-kanda are intended only to teach the lower intellects by explaining the highly philosophical and truly religious instructions furnished in the Gnana-kanda itself. This vital point is unquestionably proved in this Section by authoritative quotations from authentic texts. How could the Christian critics of the West dare to override the authoritative, clear and logical explanations on the *very subject* wisely provided for by our own venerable divines thousands of years ago? Sheer impertinence.

Section 8 :—*The Vedic Satras.*

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The *Vedic Satras* belong to the Karma-kanda of the Vedas and they are therefore intended for the use of the lower intellects. They refer only to a form of worship wherein the philosophical conceptions in the Gnana-kanda are *concretised* in strict accordance with a prescribed method. There is neither mystery nor dearth of explanation to be complained of if one is inclined to understand the subject aright. Unfortunately that has never been

the object of the Western critics. They had foregone conclusions to be established for damning the religious Hindu. The *Gnana-kanda* had therefore to be assumed as non-existent. This must necessarily render the *Karma-kanda* *inexplicable*. Any whimsically literal interpretations must end in childish absurdity as at present. This is no fault of the *Karma-kanda* as it would be the same fate of every technical subject in the world. If Co_2 of the science of chemistry be allowed to be interpreted as Arbuthnot & Co and Heginbotham & Co, what could be the fate of that science? The Vedic Satras commonly known as *Yagnas* are now misinterpreted as meaningless *sacerdotalism* pertaining to *Astronomical Myths*. The divine Indra is caricatured into a *Storm-god* and the *Internal Aditya* into the external Sun. *Usha-Dekshina* is reduced to a mere Day-Dawn cruelly stripped of the valuable *Dekshina*. The *Adityas* of the Rig-Veda have been transformed into *Month-gods* while the *Samvatsara* was found to contain only 7 or 10 *Maasas*. The various technical terms used for the details of the Satras are miserably mistranslated by Max Muller & Co so as to make them appear as ridiculous and barbarous as imaginable. *Gavam-Ayanom* for instance is translated as "*Cows' walk*;" when they as Sanskrit Scholars know very well that *Go* in Sanskrit has many more meanings than *Cows*. Without remedying the *fundamental* mistakes in the very method of interpretation, Lokamanya Tilak tried to improve upon the Western settled opinions by his "*Arctic Home Theory*" which could not possibly escape the fate of the Western theories. Like the *Adityas*, the *Samvatsara* was mistaken for a year and the *Maasa* for a month. It is admitted by all the interpreters that the *Samvatsara* of the Rig-Veda is divided into *Deva-yanom* and *Pitri-yanom* but not into *Uttara-ayanom* and

Dekshina-ayanom with which they are foolishly confounded. The Arctic Home Theory and similar Astronomical theories lost the way altogether by a mistaken confusion of Devas, Pitris and Asuras, Yanoms and Ayanoms, Samvatsaras and Maasas &c. All this is pointed out in detail in the subsequent Sections. As regards the Satras themselves, all the critics admit the following description in the text. "Indra entering into darkness turns out the Asuras with the help of *Metres*. The three Soma libations are therefore offered to no other save Indra and the metres." Indra may be dismissed here as a mythological Storm-god. But what sort of gods or goddesses are *Metres*? If the unlettered Vedic Indian used *Metres* for his Poetry, at a time when the learned critics of the West had no literature of their own, how could such a Vedic Indian be ridiculed as having considered *Metres* as the friends of the Storm-god? Could religious animosity go further?

Section 9:—*The Vedic Yegnas.* ... 43

A Satra or Yegna is fortunately accepted by all as an offering or *sacrifice*. To whom to sacrifice, what to sacrifice and why sacrifice? Disputes arise only when such questions are raised. The sacrifices are said to be intended for the propitiation of *Jyotis* and *Agni* styled *Jyotishtoma* and *Agnishtoma*. The *Jyotis* are misinterpreted now as referring to Sun, Moon and Stars in the sky. *Agni* of course is the fire produced from the match box. How the Mantras even twisted and mistranslated as they are, do not conform to this erroneous interpretation is clearly pointed out in this Section. The object of an Yegna or worship is assured everywhere in our religious literature *including* the very Rig-Veda under reference to be the purification of one-self by getting rid of the acquired sins. This in itself is surely unitelligible and even

unpalatable to our learned Christian critics. There are numerous *Arithmetical* technicalities of vital importance pertaining to the Jyotiṣ and Agni which are completely *inexplicable* to them up to this very moment. Indra for instance is 10, the rays of Agni 7, the doors of the Gos' stable 7 & 10, the mouths of Brihaspati 7, his heads 10, &c. All these are completely left unaccounted for in the boasted interpretations and translations by the Western Sanskritists. Thus according to the universally accepted science of arithmetic, the portion of the Rig-Veda actually interpreted or translated by Max Müller & Co is big cipher.

The *fundamental* mistake in the ludicrous 'Astronomical' theories is the preposterous misinterpretation of Devayanom and Pitri-yanom and their wrong identification with Uttarayanom and Dekshinayanom whose mention itself is *absent* in the Rig-Veda. The Arctic Home Theory falls under these absurd and irrelevant theories. Deva-yanom has been ingeniously misinterpreted as referring to a continuous *Day* of six months' duration at the North Pole and the Pitriyanom for a similar *Night*. That no such description of a long day or night is mentioned in the Rig-Veda is however freely admitted. Then how was this curious theory made out? The term *Deva* in the Devayanom was interpreted as referring to *light*. All right. But how could the term *Pitri* in Pitriyanom refer to *darkness*? Undoubtedly it was mistaken for the word *Asura* which is sometimes found used to denote ignorance. That the Pitris refer only to the philosophical conception of the *Tanmatras* which is higher even than that of the subtle elements is proved in this Section by authoritative quotations. The Pitris and the Devas are often described even as *mutual parents* which is also another unintelligible item to our learned critics. The only ambition of the *Arctic Home Theory* was to 'carry back the'

period of the Rig-Veda from 3000 to 8000 B. C. It did not even attempt to refute the Western criticisms as to the Vedic Indian's ignorance of *writing* or his foolish worship of the Mythological gods and goddesses in the sky as the *Agents* of natural phenomena. On the contrary, for the sake of the useless and irrelevant question of Vedic Period, it unnecessarily and unwarrantedly *acceded* to these most damaging criticisms which virtually destroy the sacredness and value of Hinduism as a religion. None of the absurd *Astronomical theories* haughtily invented to explain away the *Vedic Satras* could in any way be acceptable to a man of common sense, much less to a religious Hindu who has never been in need of such irreligious and idiotic commentaries of the Christian critics. These wonderful theories would beautifully fit in with their own religion and may be profitably reserved for its artistic decoration.

Section 10 :—*The Arithmetic of the Yegnas.*

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The arithmetical figures chiefly found in the descriptions of the misinterpreted gods and goddesses in the sky are, 7-10-12 & 24. It would be absurd to dispose of them as whimsical and meaningless because the Western Sanskritist does not understand them. Is he credited with Omniscience in his own land? If not, how does he expect such a recognition from a foreign land? The constant repetition of a few specific numbers must naturally suggest to any unbiased reader and observer that there is something worthy of careful scrutiny in them. On the contrary, what have the learned Sanskritists of the West discovered to condemn them altogether all on a sudden? Perhaps it is a Biblical injunction, but we are not Christians to accept it. The *seven-fold* and *ten-fold* divisions of the highly scientific and philosophical matters pertaining to the Vedic Satras are clearly explained in this Section, with authoritative quotations.

Although these are now caricatured as the unlettered Indian's mythological gods and goddesses in the sky, they would be found to represent the philosophical *Tatwoms* long discovered by our wise forefathers. The Western Sanskritists may be assured here that these *Tatwoms* are not found in the sky but have to be created by man *within* himself and that the despised Rig-Veda does not inculcate the worship of inanimate objects in the sky or on the earth. Why? Because, it is *Veda* or knowledge and not Bible or mere book. Let there be no more attempts to question the authority of the quotations themselves. They are from authentic texts whose legal value as *documentary evidence* and *historical proof* could not be gainsaid. No false history no erroneous philology, no religious antipathy, no race hatred, no brute force could disprove the validity, the authenticity or the authoritative-ness of the sacred texts. The Vedic *Samvatsara* and *Maasa*, the ignorance of whose technical significance led to the Western invention of Astronomical theories, are carefully examined in this Section. *Samvatsara* is *Prejapati* Himself, and the sacred items that go to make up *Prejapati* are *Maasas*. All these refer to the workings of the *Asavaditya* or the divine Atma seated *within* the heart of man. Again, the *Usha-Dekshina* which will not brook childish literal translation and which is stealthily disposed of as mere *Day-Dawn* is also minutely examined here. This goddess appears again in the subsequent Sections. No sensible Hindu could however be made to believe that she represents 6. A. M. as the learned Western critics would have it.

Section 11 :—The Agni-Soma of Satras. ...

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The ritual for the Vedic Satra is admitted to consist of the offering of Soma libations to Indra combined with Chhandas. *Agni*, *Soma* and *Agni-Soma* also figure as important Deities in these Satras.

There are full Suktas or groups of Mantras addressed to each of them *separately*. In fact, Agni, Soma and Agni-Soma pervade the whole of the contents of the Karma-kanda of the Vedas. What have we by way of translations Eastern or Western for the important technical terms mentioned above? Soma is *Moon*. The Soma in the Soma-libations offered could not be Moon itself. It is therefore interpreted as referring to a *creeper* named Soma which is not found in the treatises on Indian Botany. *Chhandas* is Metre used for Poetry. *Agni* is common fire. *Agni-Soma* is Fire-Moon which denotes of course a combination of two contrary ideas. With such an enlightened interpretation impertinently offered for the highly scientific and religious terms, what else could we merit than the Western criticisms condemning the whole affair as idiotic sacerdotalisms of the barbarous and unlettered Vedic Indian? Who is to blame? We have proved in this Section to the greatest shame of the British-manufactured Mahamahopadhyaya and to the painful chagrin of the Anti-Hindu Western critic that each sacred word contained in the Mantras alluded to above is replete with philosophical significance which the reputed Western Sanskritists have never yet dreamt of and which they are not likely to understand for ages to come. The *Indra* of the Vedic Satra is no other than the divine *Kshetregna* seated within the heart of man, and never represents the *storm-god* of Max Muller & Co. The *Vidyut* or lightning He produces by worshipping Him is the sudden appearance of true knowledge for the benefit of His pious devotee. The Storm-god too often produces destruction and nothing else. The alien religions have taught the Western nations only to propitiate such a cruel God. *Chhandas* bluntly translated as *Metres*, here technically refer to the 24 philosophical Tatwoms which drape and adorn (ॐ३३३) the Diety

alluding to the means by which the Divinity could be perceived. The 24 Aksharas used for the Mantras, and the 24 times the Mantras are required to be repeated for the Satras ingeniously suggest the necessity of keeping the 24 Tatwoms always in view. The deity *Soma* is the Eternal *Siya* combined with *Uma* or His *Sakti*. The *Agni*, with its 7 tongues and other Itihasic attributes, is the well-known *Gnana-Agni* which enlightens man with true knowledge after burning up his *Agnana*. The *Agni-Soma* is a highly philosophical matter which is explained in detail in this Section with valuable quotations which the pseudo-pandit and the Christian critic are not qualified to understand, much less to appreciate. *Agni* and *Soma* are *relative* terms used to denote two philosophical bases of the totality of human cosmology. *Soma* represents the *essence* of everything both material and mental; and *Agni* denotes the *knowledge* of this truth. What is technically understood by *Subject* and *Object* in Western philosophy is but an incomplete approach to the *Agni-Soma* of the Vedic Indian. What an insult to real civilization to speak of this Vedic Indian who worships *Agni-Soma*, as a barbarous and unlettered heathen? Surely, nothing more heathenish is conceivable. It is the *Soma* in the *Agni-Soma* that has to be offered as *libations* in the Vedic Satras. This *Soma creeper* could hardly be discovered by any science of Botany. The despised Satras are thus the most ingenious, practical and artistic exhibitions and explanations of the highest philosophical truths detailed in the *Gnana-kanda* of the Vedas. It is this very *Gnana-kanda* against which Max Muller & Co. have been persistently

and maliciously waging war. They want to establish the existence of an issue without its parents. Innocent Hindus, beware of powerful religious animosity all around you. Envy is the natural off-spring of bankruptcy.

Section 12:—*Philosophy of the Karma-kanda.* ... 87

The *Karma-kanda* as a whole has been and must be, admitted as unintelligible *by itself*. It depends upon the *Gnana-kanda* even for its existence. The arithmetical details of its *Satras* could never be understood without the help of the *Gnana-kanda* which does not stand in need of the *Karma-kanda* for its interpretation. The *Gnana-kanda* is complete in itself and is meant for the higher intellects; whereas the *Karma-kanda* whose *Satras* are prescribed by the *concretisation* of the philosophical and subtle truths explained in the *Gnana-kanda*, is intended for the benefit of the lower intellects. All the important arithmetical details have been already explained in Section 10. For instance, the seven-fold tongues of the Agni used for Vedic *Satras* represent the five organs of sense, *Manas* and *Budhi* of the sacrificer himself, and the seven-fold *Samit* or fuel represents the objects of senses, of *Manas* and of *Budhi*. The wealth required for the *Satras* is assured to be *Gnana* itself. No Hindu wants any further explanation to understand the subject correctly. That the *Gnana-kanda* is *older* than and *superior* to, the *Karma-kanda* is logically established here. Once the existence of the *Karma-kanda* is admitted either as a written or unwritten treatise, the *previous* existence of the *Gnana-kanda* cannot now be logically denied. But if race hatred and religious animosity will not accept logic itself, why should we accept their unwelcome products?

Section 13:—*The lost Aditi of Professor Max Muller.* ... 95

During his reflective moods on one occasion, the learned Professor Max Muller was compelled to

feel that the "*Aditi* mentioned in the hymns, *Bramhanas*, *Sutras* and the *Maha-Bharata*" was not astronomically and historically identified by him like the Storm-God, Day-Dawn, Cows' walk, &c. He therefore suggested to his Indian friends and admirers to enquire for *Aditi historically* with a view to discover a period for her with materials obtained from within the unwritten *Rig-Veda*. He particularly condemned the attempts to explain anything philosophically. Vide extract of his letter quoted in Section 11. The mistakes of interpreting *Devayanom* and *Pitriyanom* as the *Astronomical Uttarayanom* and *Dekshinayanom* have been noticed in Section 9. How the very contents of the *Rig-Veda* have been miserably mistaken for mere *Astronomy* is minutely examined in this Section. *Astronomy* is only one of the 6 *Angas* of the *Vedas*; it could not therefore constitute their *whole body*. The egregious mistake into which the *Astronomical* theorists fell is thus too glaring to demand refutation. The Western critics themselves were at last forced to abandon their *Astronomical* theories as inapplicable to the contents of the *Rig-Veda*. They have *confessed* that the date of *Rama's* birth as described in the *Ramayana*, and the date of the *Maha-bharata* war as stated in the *Maha-bharata* could not be calculated *Astronomically* although there is still many an impertinent wise-acre among our own *Pandits* who would volunteer *astronomical* explanations without the least knowledge of the science of *Astronomy*. Following the very *Astronomical* theory of the West however, *Lokamanya* *Tilak* was able to carry the *Rig-Vedic* Period back to 5000 B. C; calling it the *Orion Period*. Beyond it up to 8000 B. C. he named the Period *Pre-Orion* and a by-gone age, which he declared as the *Historical* Period of *Professor Max-Muller's* lost *Aditi*. *Astronomically*, this period refers to a time when the *Vernal equinox* was in the constellation of

Punervasu whose presiding Deity is *Aditi*. This discovery has baffled the attempts of all the Western critics to bring down the Period of *Aditi* to somewhere in A. D. B. C. 8000 has virtually frightened them as it goes far back into a Pre-Historic Period. This is the History of the History of *Aditi* as it stands discussed by Eastern and Western savants. But what is the good of all this for the poor Hindu? Lokamanya observed that it was a verse in the Bhagavat-Gita which says that Sri-krishna identifies himself with *Marga-Seersha-mausta*, that suggested the enquiry for *Mriga-sira* or *Orion* which led to the discovery of *Aditi*. Unfortunately these enquiries and discoveries have been based upon fundamental errors. Nothing is virtually gained by establishing this whimsical period of *Aditi*, while the sacred Vedas are allowed to be disposed of as dealing with Astronomical Myths of a disgraceful type belonging to a barbarous age in which the unlettered Vedic Indian worshipped *Nature* through fear and folly. Lokamanya consciously acquiesced in all these damning Western criticisms, although he removed the Vedic Indian to the North Pole and carried his history back to 8000 B. C. What have these to do with the sacred Vedas owned by the religious Hindu? Sheer wilderness in the holy sphere of religion. The interpretation of the verse from the Bhagavat-Gita above referred to is itself wrong and childish. How could Sri-krishna identify himself with one of the 12 months in the year, whose peculiarity if at all, is only its association with cholera? How Astronomical or other facts introduced in the sacred literature as analogies should be interpreted has been noticed in Section 9. Adhyaya 10 of the Bhagavat-Gita containing the above statement treats only of *Budhi-yogom*. *Marga-seersha* plainly denotes the Seersha, head or top of the *Marga* or path. The 12 technical

Maasas which constitute the *Samvatsara* known as *Prejapati*, are the 10 *Indria-Tatwoms*, *Manas-Tatwom* and *Budhi-Tatwam*. The *Marga-seersha* here thus undoubtedly refers to the highest *Tatwom* namely, *Budhi-Tatwom* to secure which *Budhi-yogom* is taught in the *Adhyaya*. The *Orion* and *Pre-Orion*, A. D. and B. C. periods discovered in the mistaken *Astronomical* fashion are entirely irrelevant for the sacred subject under reference. To interpret the *Gita* by explaining that *Sri-Krishna* = a month and that *Arjuna* = a fortnight, is nothing short of stark lunacy. Not a whit better are the *Astronomical* interpretations now offered for our sacred *Vedas* by the modern literati. *Aditi* signifies not out, *whole* or complete, and *Diti* her younger sister denotes *partial* or out. The *Adityas* or *Acharyas* worshipped in the *Karma-kanda*, such as *Indra*, *Mitra*, *Varuna*, *Vishnu*, &c. are the sons of *Aditi* representing the *Tatwoms* as already noticed. The sons of *Diti* are the *Asuras* or those who worship the *parts* or the very *Tatwoms* represented by the *Acharyas* the sons of *Aditi*. The lost *Aditi* of Professor Max Muller is thus the *mother* of the *Gnana-kanda* itself and the *Acharyas* mentioned wherein are worshipped according to the *Karma-kanda*. The divine *Aditi* thus belongs to a *Pre-Pre-Orion* and a *Pre-Pre-Historical* Period, which exposes the ignorance and wickedness of the *Astronomical* and *Historical* interpreters of the West. Why should Christian scholars of the West meddle with the sacred Books of the East when they have no religious interest in them? Inexcusable prejudice.

Section 14:—Polytheism.

There are several *Isms* specially coined in the English language by the Iconoclastic critics of the

West to discredit the innocent religion of the Hindu in the East, such as Polytheism, Henotheism, Anthropomorphism &c. Several of them are explained in this Section in order that we may clearly understand what is actually intended when one or more of them are hurled upon us. The grand title with which Hinduism is dubbed by Professor Max Muller is *Henotheism* which signifies that although the Vedic literature is extremely *Polytheistic*, each Deity addressed in a Sukta is supposed to be the *best* and the *greatest* for the time being. This is surely an *unconscious confession* of the fact that it was found impossible to establish, in spite of religious animosity and haughtiness, that the despised Vedic Indian ever worshipped more than *One Deity*. The 14 Vidyas of the Hindu consisting of the four Vedas with their Gnana and Karma Kandas, the Upanishads, Itihassas, Puranas &c, deal only with the *Unity of Bramhan* as pointed out in Section 7. The term *Monotheism* boastfully applied to Christianity and Mahamadanism, meaning the existence *arithmetically* of One God, does not and could not logically convey the highly philosophical conception of the Hindu Bramhan. Besides, no *Monotheism* or single-god theory now falsely proclaimed by these two aggressive creeds, could be pointed out *within* the Bible or Quran. Worst forms of *Anthropomorphism* and *Polytheism* constitute their contents along with an abundance of unscientific and unphilosophical *Mythologies*. A God in human form dressed like a Missionary and seated somewhere in the sky, with 24 Elders standing around him, dressed like himself, along with a devilish Satan, surely owns and deserves many more Isms. The *Genesis* or the account of creation of a material universe alike to all creatures

for all time, is absurd, unscientific and unphilosophical in the extreme. The Ism beautifully suited for all the Anti-Hindu Iconoclastic creeds is the most significant *Heinous-theism*. The civilized West can very well accept this Title as the humble Hindu's return present.

Section 15 : - *The Gnana-kanda.* ... 129

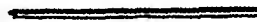
The various directions in which the Western Sanskritists and Historians have purposely and mischievously exerted their best, during the past two centuries, to *suppress* the very existence of the Gnana-kanda of the sacred Vedas, are pointed out in detail in this Section. The following are the headings under which the important facts which expose their unwelcome and unworthy tricks, are brought to light.

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DEDICATED

TO

GODDESS SARASWATI.

पातु वो निकषग्रावा मतिहेम्नः सरस्वती ।
प्राज्ञेतरपरिच्छेदं वचसैव करोति या ॥

VILIFIED VEDAS VINDICATED

श्रुतिखण्डनखण्डनम् ।

SECTION 1.

Preface

This humble essay is nothing more than a sort of Introduction, which is specially intended for the benefit of those who have carefully gone through the 1500 pages of the first two volumes of "The Permanent History of Bharata-varsha", published in 1915, 1916 and 1918, and are at any time interested in reading my book in the press on "Sandhya-vandanam, the practical philosophy of Hinduism", wherein Vedic Mantras are utilized throughout, for its daily performance. The so-called settled views of the Western Sanskritists regarding our religious literature as a whole, and their fundamental mistakes, have been noticed in detail in the first 164 pages of Volume I and the first 51 pages of Part II, Volume II. An unscientific and unordained method of interpretation has been in vogue for the past century or two, having been started by Western historians and philologists who are neither philosophers nor even scientists, for the sacred religious literature of a great Eastern nation. That the subject is highly technical has often been admitted by them unreservedly, by constantly confessing that several passages are yet unintelligible to them. The circumstances which led to the fundamental mistake are therefore worth ascertaining, since the future remedy entirely depends upon rectifying such a vital error. No doubt, we cannot avoid stamping the first evil hour of misinterpretation on our own soil when the quasi-educated

Pandits began to utilize the sacred literature foolishly for their story-telling profession. The introduction of foreign civilization which forcibly attracted the Intelligencia by its immediate pecuniary advantages, deprived that useful class of the opportunities for being properly acquainted with the highly philosophical and scientific contents of their ancient religious literature. In the meantime, the country was flooded with foreign publications of English books touching directly and indirectly upon Hinduism, in the guise of History, Geography, Archaeology, Philology and other sciences which were easily available and readable to the younger English-educated generation in India. In fact, all possible obstacles, both negative and positive, have been put forth, within a comparatively short period, against understanding correctly and regarding respectfully, the most precious religion of the now despised Hindu. There is no use blaming any one for this sorry state of affairs at present. Nothing could be gained by following a wrong path.

अमार्गेण विचार्याथ नास्ति नो भाति चेत्यसौ ।

विपरीतव्यवहृतिः आवृतेः कार्यमिष्यते ॥

SECTION 2.

Western Settled Opinions.

There are various and curious settled opinions arrived at by Western Sanskritists as the results of enquiries conducted in their own fashion, pertaining to our religious literature whose contents and the language itself have long remained entirely foreign to them. Ignorance of the technicalities and unwelcome prejudice have chiefly contributed to their misinterpretations and mistranslations. They now believe, not without the Christian spirit of intolerance, that by their historical, philological, archaeological and even astronomical enquiries, they have completely proved that the unlettered

Vedic Indian worshipped Nature through fear and wonder, and that his Vedic hymns and their later developments into meaningless mythologies disclosed his utter ignorance of the elementary laws of physics. This in brief is the sum total of all the settled opinions above referred to. No doubt there are great Scholars in India who would resent such unpleasant views on the whole, but even the reputed among them of the type of Lokamanya Tilak and Swami Dayanand have practically succumbed to the logical conclusions of the western critics. The consolation suggested by them to their co-religionists is virtually so poor and so demeaning that it is worse than acknowledging the barbarism attributed to the Vedic Indian in every imaginable direction. In page 439 'The Arctic Home in the Vedas', Lokamanya writes thus. "A people who had come to worship the powers of Nature as manifestations of divine will and energy, who had a well-developed language of their own, and who had already evolved a legendary literature out of the Arctic conditions of the year in their congenial home near the North Pole may well be expected to have made a good advance in civilization." Again, Mahatma Hans Raj, Lahore, a reputed Arya-Samajist scholar speaks in glowing terms, though in a Pickwickian style, of the interpretations of the Vedas by Swami Dayanand. He quotes as an illustration Swami's comments on the Mantras. Rig-mandal 8-Ashtak 52-Sukta 12, Mantras 5-6 and Rig 8-5-2-5. "Heat that affects elements and produces motion serves a *Hotree* conscious as if of the beneficent laws of the universe. It brings down pure rain water from the higher to the lower ocean. When, the affecter of elements and the benefactor of man being moved by pity calls for rain, the clouds bestowing their gifts on the chief of the elements, desirous of rain, answer it with thunder." "Gentlemen, see how beautifully and poetically have the beneficent laws of the universe been described to you; they suggest a fund of good and noble thoughts." How could such deceptive and pitiable encouragements based upon an interpretation that glaringly exhibits the disgracefully puerile character of the contents of the Vedas the highest religious literature, ever serve to consol any discerning and educated Hindu in the land?

The following is an extract from 'A history of Sanskrit literature', by Professor Macdonell, 1900, worthy of careful notice by every self-respecting Hindu. It boldly and bluntly condemns in detail, the whole of our religious literature as worthless and absurd. The other western Sanskritists hardly differ from the Professor in their general opinion.

1. The four Vedas are *collections* called Samhitas of hymns and prayers of varying age and significance.

2. The hymns of the Rigveda being mainly invocations of the Gods, their contents are largely *mythological*. Never observing in his ordinary life, action or movement not caused by an acting or moving person, the Vedic Indian, like man in a much less advanced state, still refers such occurrences in Nature to *personal agents* which to him are inherent in the phenomena. He looks out upon the workings of Nature with *childish astonishment*.

3. The religion of the Yejus is a kind of mechanical sacerdotalism. The desire which several rites are meant to fulfil amounts to nothing more than *childish absurdity*. Thus some of them aim at the obtainment of the year. Formulas to secure possession of the moon would have had equal practical value.

4. They (the Bramhanas) form an aggregate of the *shallow and pedantic* discussions full of sacerdotal conceits, and fanciful or even *absurd identifications*, such as is doubtless unparalleled anywhere else. The chief interest in the Bramhanas lies in the myths and legends they contain. The style of the prose in which the Aitareya is composed is *crude, clumsy, abrupt and elliptical*.

5. The Sootras belong to the sphere or tradition of Smritis. As the Upanishats are a development of the speculative side of the Bramhanas, the Srowtha Sutras form the continuation of their ritual side. From the intensely crabbed and unintelligible nature of their style and the studied baldness with which they present their subjects, it is evident that the Sootras are *inferior* even to the Bramhanas as literary productions.

6. The Epics 500-50 B. C. Vedic literature is essentially religious. Sanskrit literature abundantly developed in every other direction is *profane*. The religion itself which now prevails is very different from that of the Vedic age. The very bulk of the Maha-bharata consisting as it does of more than 2,00,000 lines is a concrete illustration of this defective sense of proportion. It (the Maha-bharata) describes the tragic fate of the Kuru race, who with *justice* on their side, perished through the *treachery* of the victorious sons of Pandu with Krishna at their head.

7. Philosophy. The Aryan *copied* from the aborigines the theory of transmigration of souls. Samkhya is dualistic ; there is *no Supreme God*. It is a pessimistic system.

8. Sanskrit literature. History is one weak spot in Indian literature. It is, in fact, non-existent.

9. Bramhi writing 500 B. C. is *borrowed* from the Semitic symbols 22 in number and elaborated into 46."

Nothing could be plainer and more abusive ; and if all that is said here is going to be quietly pocketed up, nothing could be more disgraceful to the Hindu religion and civilization, both ancient and modern. It must however be conceded that the western critics have been able to work up these conclusions with a vengeance, only from informations furnished by Indian Pandits. Further, it is now more than quarter of a century since the learned Professor boldly proclaimed his views ; and if one is to make a searching enquiry, it could be easily perceived that our self-constituted religious leaders and the Maha-mahopadhyayas of British manufacture have busily contributed, all this time, for the augmentation of the compliments already showered on the innocent Hindu. In spite of all this, the utter ignorance or Agnana of the technical subject is writ large on every ingenious misinterpretation, Eastern and Western. The most scientific and philosophical literature has been wantonly handled without the careful and respectful study it naturally demands.

न ज्ञानमीत्युदासीनव्यवहारस्य कारणम् ।
विचारप्रागभावेन युक्तमज्ञानमीरितम् ॥

SECTION 3.

Veda and Sruti.

What is *Veda* itself and how to ascertain its true contents have been clearly explained in the first 164 pages of Volume I and the first 51 pages of Volume II, Part II, by authoritative quotations from recognized religious texts. We are not unaware of the various objections which the western critics have already put forward for condemning these religious texts themselves as of later origin and some of them even as spurious ones. But, we have clearly shown that such objections were merely based upon the misconception of every technical term used in the literature. They shall also be noticed again briefly here. Our beloved readers may be assured in the meanwhile that the first two volumes of 'The Permanent History of Bharata-varsha' have been perused by eminent Sanskritists in England, Scotland, Denmark, Germany, Austria, America and Russia for more than ten years now, and that they have not been able to discover yet any loophole to meet any of the arguments quoted from our sacred texts which are under any circumstances *much older* than the settled opinions of these self-constituted western authorities. So far therefore as the religious Hindu is concerned, the inability of the western Sanskritists to question the rationale of the argumentations in our texts, is undoubtedly a *historically* settled fact for the present, and for the future an *astrologically* settled fact too. It is surely a disgraceful mistake on our part to have ever expected enlightenment on the sacred subject from unsympathetic and unqualified quarters, and more so from alien religionists who

have long begun to perceive and feel the worthlessness of their own religious literature.

अश्रद्धालोरविश्वासो नोदाहरणमर्हति ।

श्रद्धालुरपि सर्वत्र वैदिकेष्वधिकारतः ॥

From within the thousand and one books published in the west on the sacred literature of the Hindu, wherein all possible ingenuities are resorted to for the purpose of misinterpreting and mistranslating every word, every syllable and every noble conception ; it would be impossible to find a similar interest to explain the exact meaning of the word *Veda*. The technical term *Śruti* which is often used as a synonym for *Veda* is cunningly taken undue advantage of in suddenly explaining away the *Veda* as some nonsense heard from above. How the prevailing misinterpretation of the word *Śruti* itself is unscientific and childish shall soon be conclusively proved. *Veda* means and means only *knowledge*. But knowledge of what? Certainly, not of the foolish notions of natural phenomena, nor of myths nor of legends. Acquirement of stupid ideas could not deserve the name of knowledge. Evidently, the illiterate and the barbarous Vedic Indian had the common sense to style his religious literature '*Veda or knowledge*', instead of calling it a mere book or Bible for whose contents nobody is responsible. He did so, not because he was a stranger to the 3 Rs. at the time, but because he knew that true knowledge was more precious than any written book which contained nothing to know from. More of this later on. It has been noticed a hundred times in my two Volumes that the *Itihasas and Puranas* are the legitimate commentaries of the Vedas.

इतिहासपुराणाभ्यां वेदं समुपबृह्येत् ।

It does not matter in the least for our present enquiry whether those texts belong to the B. C. or A. D. period, or are coeval with the Vedas themselves. Even at the worst, it cannot be denied that they are at least the works of Hindu divines and Sanskrit Scholars, belonging to a period *anterior* to the English, French or German books on the Vedas written by

Christian historians and philologists who picked up Sanskrit just a century or two ago, and are even now unable to pronounce the Sanskrit words properly. These Puranas and Itihasas have no doubt been particularly condemned by Western scholars as containing only worthless mythologies, without understanding even the meanings of their *very titles*. But we are here only seeking the meaning of the term *Veda* as explained within them. The following lines from the Padma-Purana which explain in a highly beautiful and scientific style the exact contents of our religious literature as a whole, will prove to the very hilt, how unwarranted and prejudiced are the Western condemnations of the Vedas, Itihasas, Puranas and all else that explain the religious principles of Hinduism. The self-imposed Western critics could not however plead ignorance as excuse since they have edited and reviewed the commentary of Sayana on the Rig-veda in which he has furnished clear definitions for Itihasa and Purana which shall also be noticed in this connection. In these circumstances, the Western critics could not in the least command or demand respect from an educated Hindu for their absurd, abusive and rancorous criticisms on the highly scientific and philosophical literature of an ancient and civilized nation. The aggressive, uncouth and obstinate spirit of the Christian Missionary is indeed exhibited with greater force in all that they have wantonly published on the sacred subject up to date. The quotation referred to runs thus—

अङ्गानि वेदाश्चत्वारो भीमांसा न्यायविस्तरः ।

पुराणं धर्मशास्त्रञ्च विद्या एताश्चतुर्दश ।

यया स देवो भगवान् विद्यया विद्यते परः ।

साक्षादेव हृषीकेशः तत् ज्ञानमिति कीर्तितम् ॥

“The 6 Angas, 4 Vedas, Meemansa, Nyaya, Purana and Smiriti make up 14 *Vidyas*. Because, it is by these *Vidyas* that the divine and eternal Bhagavan who is the lord of our Indrias, Manas and Budhi, is *known*. Such a *Vidya* is verily what is known as *gnanom*.”

Veda and *Vidya* are derived from the same root signifying *Gnana*. We are assured here beyond the possibility of a doubt, that all the 14 *Vidyas* above referred to are the ordained means of securing the *Gnanom* of the Supreme Being. Nothing could be more plainly told in a language ; and yet all the 14 *Vidyas* without a single exception, are arrogantly condemned by all the Western historians and Sanskritists as disgraceful *Avidyas* or barbarisms consisting of mythologies and foolish legends. They must now however admit that the *Purana* under reference has discovered and proclaimed, several centuries ago that the main and sole object of the 14 *Vidyas* specified above, is to provide the means of knowing *Para-Brahman*. The learned critics who have ridiculed this very *Purana* as a useless mythological treatise must certainly have gone through its contents. Otherwise their opinion would be *prima-facie* despicable. But why have they not expressed up to date a word of condolence at least on the passage quoted above, and on hundreds of similar ones with which that *Purana* itself abounds ? Our beloved readers could perceive without any effort here, that the whole affair is nothing but

H U M B U G .

Now, what does the technical term *Sruti* signify ? Vide pages 28 to 30 Volume I. *Niruktom* explains the words *Sruti* and *Rishi* in the clearest terms. *Niruktom* as one of the 6 *Angas* of the *Vedas* is an old and religiously recognised text dealing with the etymological meanings of technical terms used in the *Vedas*, as the word *Niruktom* itself signifies. It is generally known as *Yaska-Niruktom* and is often ignorantly misunderstood as the work of one Mr. *Yaska*. *Yaskom* means that which is done with great care, and therefore particularly denotes that it is not meant to be played with by the pseudo-pandits in the land or by the Christian critics in the West. This is exactly the *Niruktom* for *Yaska* itself. *Sruti* is one of the 6 *Pramanas* or admissible evidences referring to the *Theoretical knowledge* of a scientific fact obtained directly from one who has secured the *practical knowledge* of it by experiment and experience, technically styled *Rishi*.

आप्तोक्तिवचनैर्गम्यं शब्दमेवमुदाहृतम् ॥

ऋषयो मन्त्रद्रष्टारः । ते अवरम्यो असाक्षात्कृतधर्मम्यो उपदेशेन
मन्त्रान् सम्प्रादुः । तेषां हि श्रुत्वा ततः पश्चात् ऋषित्वमुपजायते ॥

When the theoretical knowledge of the Mantras so obtained from the Rishi is developed by one into the practical knowledge by self-experiment he also becomes an Rishi. *Mantra* here does not refer to a mere verbal expression as often misunderstood, but specifies a religious *meditation* that saves man from the bondage of Samsara.

मननत्राणधर्मित्वान्मन्त्रमित्यभिधीयते ॥

Śruti Prēmāṇam is exactly similar to what is recognised in Law as admissible *oral evidence* of a person who has directly perceived. The Vedas are valued as *Śruti Prēmāṇa*, which means that their contents are the *actual experiences* of scientific Mantras by Rishis, and that they would stand the test of scientific experiment and prove useful to the future generation.

Again, the term Rishi applies to the *developed Budhi* of man which discovers and experiences the Mantras above referred to, but not to any individual person of any time or clime. Vide pages 476-506, Volume I.

There are only 3 classes and 5 Jatis of Rishis. The 3 classes comprise of Bramha-Rishis, Deva-Rishis and Raja-Rishis; and they are Itihasically said to be stationed in the Bramha-loka, Deva-loka and Indra-loka respectively. All the self-styled Rishis on the Earth at present are mere imposters.

ब्रह्मलोकप्रतिष्ठास्तु स्मृता ब्रह्मर्षयो मताः ।

देवलोकप्रतिष्ठाश्च ज्ञेया देवर्षयः शुभाः ।

इन्द्रलोकप्रतिष्ठास्तु सर्वे राजर्षयो मताः ॥

The 5 Jatis of Rishis are classified according to the specific *Gnanom* secured. The Rishi that has secured the *Gnanom*

of *Avyakta* is styled *Avyakta*, that of *Mahat-Tatwom* is known as *Mahantatma*; that of *Ahomkara Tatwom* is known as *Ahomkaratma*; that of *Bhoota-Tatwom* is *Bhootatma*; and that of *Indria-Tatwom* is *Indriatma*. It is, the *Gnanom* that is specified in all this.

अव्यक्तात्मा महान्तात्माहङ्कारात्मा तथैव च ।

भूतात्मा चेन्द्रियात्मा च तेषां तज्ज्ञानमुच्यते ।

इत्येवमपि जात्यस्तु पञ्चधा नाम विश्रुताः ॥

We have now secured the exact technical meanings of three important terms, namely, *Veda*, *Sruti* and *Rishi* and have found that all of them allude only to the acquirement of *Gnanom* which leads to the knowledge of the Supreme Being. Thus, the *Vedas* contain only scientific religious facts established by actual experience, and they are meant to be studied and practised by those who wish to benefit themselves by their help. Meaningless mythologies, absurd legends and childish notions of the physical laws of Nature they are now supposed to be filled with, are non-existent. All the modern ignorant interpretations to that effect, in the East and in the West, are unwarranted and unadulterated

N O N S E N S E .

Again, *Sruti* refers only to the technical oral evidence of an *Rishi* where writing or no writing is entirely irrelevant. The shameless and unscientific misinterpretation of *Sruti* as anything else which is the only basis for the Western critics to infer the absence of writing in the Vedic or other so-called periods, is a disgrace to the boasted science of Western Philology. It is absurd to believe that the *Vedas* and other voluminous texts, such as *Vyakaranom*, *Niruktom*, *Jyotishom* &c., were composed without a knowledge of writing and were handed down orally from generation to generation for thousands of years. The *Vedas* have to be sung like music in different degrees of tones, low, high and mixed, *Udatom*, *Anudatom* and *Swaritom* which are generally marked on every letter. If the existence of a voluminous literature of the kind in question as belonging

to ancient times, be admitted, it would be physically impossible to prove the non-existence of writing at the time. But why insist on such a calumnious insinuation? The only loop-hole discovered was the word *Śruti* whose Western interpretation has now been conclusively proved to be *wrong*. Because oral evidence is admitted in Law, does it ever lead to the conclusion that the Judges and the staff in a Court conducted their business without a knowledge of writing? All this is simply malicious and inexcusable

IMPERTINENCE.

SECTION 4.

The Itihasās and Puranas.

An *Itihasom* is generallay explained as इति ह-आसम् ।
“Thus, I became.”

अहमेवासमेवाग्रे नान्यद्यत्सदसत्परम् ॥

“In the beginning, I alone became all that is Sad-asat.” This denotes the creation of a *concretised form* of the formless Bramhan for the purpose of religious meditation by the religious devotees.

मूर्त्तिपक्षे चेतिहासं अमूर्ते चैकवद्भूति ।

चिन्मयस्याद्वितीयस्य निष्कलस्यांशरीरिणः ।

उपासकानां कार्यार्थं ब्रह्मणो रूपकल्पना ॥

All the concretised descriptions of Bramhan in our religious literature including the Vedas are technically styled *Itihasas*. An *Itibasa* thus represents the technically recognized *method* of explaining abstract facts in the Vedas themselves. देवासुराः संयत्ता आसन् । “The Devas and Asuras prepared themselves to fight”. This is a quotation cited from the Vedas by

Sayana, to illustrate the Itihasic method of explanation. Vide his commentary on the Rig-Veda edited by Professor Max Muller:—

विप्रपरिव्राजकन्यायेन ब्राह्मणाद्यवान्तरभेदानामेव इतिहासादीनां
पृथग्भिधानात् । देवासुराः संयत्ता आसन् इत्यादयः इतिहासाः ॥

That this religiously ordained concretising process is highly philosophical and does not constitute what is ignorantly condemned as Heathen Idolotry of the Hindu, shall be noticed subsequently.

Again, Sayana explains a *Puranom* as alluding to the descriptions within the Vedas themselves pertaining to the origin of the Jagat such as इदं वा अग्रे नैव किञ्चिदासीत् । “None of these things ever existed in the beginning.”

इदं वा अग्रे नैव किञ्चिदासीत् । इत्यादिकं जगतः प्रागवस्थामुप-
क्रम्य सर्गप्रतिपादकं वाक्यजातं पुराणम् ॥

The Puranas themselves furnish clear definitions of their own title.

यस्मिन् पुरा ह्यनन्तीदं पुराणं तेन वै स्मृतम् ।

निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥

पुरा परं परां वष्टि पुराणं तेन वै स्मृतम् ।

निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥

That from which every thing originated in the beginning is called *Puranom*. The original Para-Bramhan combined with its Para-Sakti is styled *Puranom*. The definitions particularly insist that *Puranom* should be understood in accordance with the *Niruktom* or etymological meanings furnished here. The voluminous texts that go by the names of *Itihasas* and *Puranas* are elaborate treatises explaining the *Itihasas* and *Puranas* contained in the *Vedas themselves*, and hence they are logically recognized as the *legitimate commentaries*.

of the Vedas. If therefore one does not know them, he knows absolutely nothing in our religious literature.

इतिहासपुराणभ्यां वेदं समुपबृहयेत् ।

यो न वेद पुराणं हि न स वेदोऽत्र किञ्चन ॥

The painful calamity that would befall the sacred Vedas in the hands of those who would disrespect the Itihasas and Puranas has long been foretold in them, so that it is no wonder that the Vedas are now caricatured as completely Avadic stuff.

विभेद्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति ।

"The Vedas are afraid of being beaten by the wise-acres who have not studied the Puranas and Itihasas." In the face of such clear explanations, warnings and even sarcasms, what is the fun of a Professor Max Muller or any of his learned colleagues ridiculing the highly scientific Itihasas and Puranas, as meaningless, childish and even profane mythologies of the barbarous Hindu? Have they read through and understood their own edition of Sayana's comments on the technical words Itihasom and Puranom, and if so, why did they not attack him directly before they gave vent to their sweeping remarks? Evidently, they have no weapons to attack with; and prejudice knows no reason. However, this is a serious problem which every patriotic Hindu is now compelled to solve at the earliest opportunity in the sheer interest of self-preservation. Why should any Christian Philologist or Historian publish such blasphemous opinions incessantly and in abundance, and why should we quietly swallow them, when such wanton interference with any other religious creed is sure to create sudden unpleasant resentment? But, there is a more urgent question nearer home demanding immediate consideration. What are we to do with our own pseudo-pandits who constantly soil the sacred Itihasas and Puranas in their ignoble profession of story-telling, and thereby richly merit the enviable encomium of Professor Macdonell, bestowed upon the sacred literature

as *profane*? Although these *Paṇḍitastats* are a despised and insignificant class, they are too often propped up by a curious set of educated people who want to make a show of their pretended piety, without caring in the least for its inevitable evil consequences within and abroad. In the immediate interest of the vast Hindu population in the land, it would be indeed suicidal not to condemn both of these perverse classes as unruly.

TRAITORS.

SECTION 5.

The Vedic Itihasas.

These constitute what is now ignorantly misunderstood and arrogantly ridiculed as *Vedic Myths* which are supposed to prove historically, philologically, astronomically and even astrologically, many a devilish matter derogatory to the civilization, character and religion of the Vedic Indian, as published broadcast by Western Historians during the past century or two. These so called Vedic Myths are taken to refer to the popular legends current at the time regarding the occurrences of physical phenomena in the sky such as thunder, lightning, rain and clouds, as well as the diurnal, monthly and annual motions of the planets and stars. The descriptions furnished are of course now considered Astronomically incorrect to a great extent, because they belong to an age in which Astronomy was but in its infancy. But the most important among the inferences from these Vedic Myths is the religious aspect of the contents of the Vedas. These are of course the enlightened discoveries of the civilized West in a highly scientific age, out of the unwritten literature of the barbarous East. That the Vedas contain only *Mantras* is an indisputable fact. Every Mantra within the Vedas has its specific *Rishi*, *Chhandas* and *Devata*. The *Chhandas*

particularity refers to the metre specially used for a Mantra, such as Gayatri-Chhandas, Ushnik-Chhandas &c., गायत्री प्रसुम्बं छन्दो । इत्यमरः । There is a separate text on the subject known as *Chhandas* itself which is one of the 6 Angas of the Vedas. We can easily perceive here that the term Mantra is highly technical, being circumscribed by specific Rishi, Chhandas and Devata. It is such a Mantra that is now disrespectfully mistranslated as a common *hymn* or *song* which a Mantra is *not*. The Sanskrit language has never been subject to poverty of words to express common or noble ideas. A hymn and a song are known by various appropriate names which have no reference to a Mantra. स्तवः स्तोत्रं स्तुतिर्बुद्धिः । गीतं गानमिमेसमं । इत्यमरः । A Mantra as already pointed out must contain some religious matter fit to be *meditated* upon, whereas a hymn and a song generally contain no such thing. No doubt the Western Nations are not yet acquainted with the scientific, philosophical and religious conception of a holy Mantra for reasons which are hardly complimentary to their boasted civilization. Their present mistranslation of the word Mantra as a hymn or a song, is unwarranted, unscientific and even sarcastic. In our enquiry for the correct import of Vedic Itihasas, the disgraceful misinterpretation of the term *Mantra* must be rejected at the very outset, as an unmerited.

I N S U L T .

The *composition* of these Vedic Mantras is now ingeniously attributed to the feelings of awe and wonder naturally aroused in the mind of the unlettered and uncultured Vedic Indian on the appearance of glowing Dawns and frightful Storms in ancient days when he foolishly believed that all the grand physical phenomena were produced by the action of some mysterious personages residing in the sky behind each phenomenon. What are now promulgated by the Western Sanskritists as the *Dawn Theory* and the *Storm Theory* for the interpretation of the Vedic hymns, are based upon their historical discovery of the above settled facts pertaining

to the ancient history of the Vedic Indian and of his stupid Vedas. This in brief, is the history of the Western translations of the sacred Mantras in our holy Vedas. In spite of such magnificent discoveries for the purpose of unravelling the unwritten literature of the Vedic Indian, even Professor Max Muller was at last compelled to observe thus. "It was felt by all unprejudiced scholars that none of these systems of interpretation was in the least satisfactory." Then why wantonly trespass upon a forbidden ground? Mere

HAUGHTINESS.

The *Devatas* specified in the Mantras such as Agni, Vayu, Varuna, Pooshan, Indra, Ushas, Aswins &c., are understood as representing the 'hidden personages' stationed behind the physical phenomena in the sky, and are translated as the Gods and Goddesses of Vedic Myths. Who are these Mythological Gods and Goddesses, and where are they actually said to be stationed? This is a vital question without whose solution we could proceed no further. The following few facts well-known to the Western translators of the Vedas, may be noticed as instances of passages in this connection, which they were compelled to feel as nasty and naughty.

(a) R. V. X. 89-4. यो अक्षेणैव चक्रियाश्चीभिर्विवक्तस्तेभ्य पृथिवीमुत्तयाम् । "Indra separately upheld by his power heaven and earth as the two wheels of a chariot are held by the axle."

Professor Ludwig thinks that this refers to the *axis of the earth*; and Lokamanya Tilak thinks that the explanation is very probable. Vide Page 65 The Arctic home of the Vedas.

Who or what is Indra and where is he stationed; have become doubtful here to all those who have come forward with the *Storm Theory* wherein Indra was supposed to represent the Storm-God;

(b) Dawn or Ushas is called *Dekshinda*—R. V. I-123-1. पृथुर्य दक्षिणया । Again in R. V. III-58-1; the Sun is said to

be the son of Dekshina—vide Page 146. 'The Arctic Home'. Lokamanya thinks that although the Sun appearing after the Dawn may be taken for her son, the question why Dawn is named *Dekshina* still remains unsolved. *Dekshina* may mean the South, the right side, or dexterous; but none of these could apply reasonably to the Dawn. We found in (a) that the enquiry about the whereabouts of the Storm-God ended in fun. In the case of Dawn in (b) even her name *Dekshina* is found unintelligible to the learned translators of the West. Similar instances on the same point may be easily multiplied; but the game is not worth the candle.

We are already more than convinced that the *Storm Theory* and the *Dawn Theory* applied by the Western Sanskritists for the interpretation of the sacred Mantras in the Vedas are sheer

B O S H .

(c) If mere astronomical occurrences of an ancient period are alone depicted in the Mantras of the Vedas, as explained by the Western Sanskritists at present, the introduction of the so-called Vedic Myths and of the names of the Gods and Goddesses within them would be entirely irrelevant. Excepting the Sun, Moon, planets and stars, the Gods and Goddesses have no place in Astronomy even in its infancy as a science. Besides, Astronomy or Jyotishom is only one of the 6 Angas attached to the Vedas. The amputation of the remaining 5 Angas by Western Doctors, for no fault of the Vedas, is too cruel a deed for the religious Hindu to bear. Let us however see how far Astronomy itself has fared in the interpretation of the Vedic Mantras by Western Sanskritists.

R. V. I-128-9; The *Dawn* is said to possess the knowledge of the *First day*. ज्ञानसहः प्रथमस्य नाम । She does not forsake ऋते वाग, the region of the True One. Astronomically, all this is meaningless. *Agni* is seven-rayed. R. V. I-146-1. His horses are seven-tongued. R. V. III-3-2. He has ten secret dwellings; X-51-3. *Indra* is seven rayed; II-12-12; His chariot is seven-rayed. VI-44-24. He has

ten white horses. VIII-24-23. Tytira-Aranyaka, III-11-1. Indra's self is ten-fold. इन्द्रस्य आत्मानं दशधाचरन्तम् । The chariot of Somz and Pooshen is five-rayed and seven-wheeled. Brihaspati is seven-mouthed. सप्तमुख. IV-50-4. He is दशमुख दशगिरि ten headed. Atherva-Veda, IV-6-1. It is sheer waste of time to pick up instances like these for the purpose of proving the self-evident fact that there is no smack of Astronomy in any of them. There is no use misinterpreting them by twistings of reason and common sense to fit in with the various absurd hobbies of the present day, because every one of them will easily turn out religious instructions of extreme importance when understood in the proper light, through the application of the ordained method of interpretation. All these allude only to the Vedic Itihasas and Puranas; and they are explained in the clearest terms in the legitimate commentaries of the Vedas, namely, the Voluminous Itihasic and Puranic texts long bequeathed to us along with the Vedas themselves. These Itihasas and Puranas are Itihasically described as having been produced by Bramha through all his four faces together, signifying that they constitute the legitimate commentaries of all the four Vedas. Vide Bhagavatam—3-12-39. They are styled the fifth Veda.

इतिहासपुराणानि पञ्चमं वेदमीश्वरः ।

सर्वेभ्य एव वक्त्रेभ्यः ससृजे सर्वदर्शनः ॥

In our enquiry for the Vedic Gods and Goddesses, we cannot afford to eliminate Jyotishom as the Western scholars have completely thrown out of account the remaining five Angas. But we must first of all ascertain the function and scope of each of them in the interpretation of the Vedas. Vide Siksha 41-42.

छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽयं पठ्यते ।

ज्योतिषमयनं चक्षुर्निर्हृते श्रोत्रमुच्यते ।

शिक्षा घ्राणं तु वेदस्य मुखं व्याकरणं स्मृतम् ।

तस्मात्सांगमधीत्यैव ब्रह्मलोके महीयते ॥

"Chhandas is the feet of the Veda; Kalpa its hands; the path of the shining entities its eye; Niruktom is its ear; Siksha its nose and Vyakaranom its face. Therefore, if one should secure the Bramha-loka, he must study the Veda along with *all* its Angas".

The path or movement of the shining entities is the eye of the Veda. This signifies that their paths are referred to as *analogies* to the process of acquiring Gnana which is the only function and object of the sacred Vedas. There is a good deal of wisdom and forethought displayed in the selection of these shining objects in the sky for analogical purposes. Earthly illustrations were thought to be easily misunderstood by the common folk and reduced to material affairs through ignorance. In spite of this caution the mistake intended to be avoided has unfortunately occurred in a more injurious form. Instead of the innocent Hindu falling into the mistake, the Christian Scholars of the West have consciously or otherwise fallen into an egregious error, by eliminating the real *Vedic subject* altogether and by sticking on to mere Astronomy. They have not only put the cart before the horse, but have destroyed the cart too. The Vedas are put an end to, and Astronomy is retained with all the prevailing confusions about its details, in their analogical application. To be more plain:—the subject of the Vedas is the acquirement of Gnana pertaining to the *Atma* within the heart of man. The *Atma* is compared to the Aditya or Sun, and its *internal workings* are compared to the paths of heavenly bodies. The Gods and Goddesses of Vedic Itihasas therefore belong to the *internal Atma*; and it would be vain to search for them in the sky. The Western Sanskritists have now however managed to exhibit, with all their enthusiasm, the contents of the sacred Vedas

TOPSY TURVY :

Whence could we gather the required information about the Devatas in the Vedic Mantras ? Certainly not from England or America, France or Germany, nor even from the North or South Poles. It could be found only in its proper place which is nowhere else than in the ordained commentaries namely, the now despised Itihasas and Puranas. Vide the following from Soota-Sambhita-Skanda-Puranom.

व्यष्ट्यस्तु समष्टिभ्यो जायन्ते ब्राह्मणानवाः ।
 समष्टिषु विजायन्ते देवताः पूर्वकल्पवत् ।
 समष्टिव्यष्टिरूपोणां सृष्टानां पालको हरिः ।
 रुद्रस्तेषां तु संहर्ता द्विजा रूपान्तरेण च ।
 या देवताऽन्तःकरणसमष्टौ पूर्वकल्पवत् ।
 विजाता सा मुनिश्रेष्ठा रुक्मगर्भः इतीरितः ।
 जाता प्राणसमष्टौ या स सूत्रात्मसमाह्वयः ।
 दिग्वाय्वर्क्कजलाध्यक्षपृथिव्याद्यास्तु देवताः ।
 जायन्ते क्रमशः श्रोत्रप्रमुखेषु समष्टिषु ।
 पादपाण्यादिषु प्राज्ञाः कर्मेन्द्रियसमष्टिषु ।
 त्रिविक्रमेन्द्रप्रमुखाः जायन्ते देवताः क्रमात् ।
 समष्टिषु विजाता याः देवतास्ता यथाक्रमम् ।
 व्याष्टिभूतेन्द्रियाणां तु नियन्त्र्यो देवता द्विजाः ।
 मरुतिस्त्वगाधिष्ठाता दिग्देवी कर्णदेवता ।
 नेत्राभिमानी सूर्यः स्याज्जिह्वाया वरुणस्तथा ।
 घ्राणाभिमानी देवी पृथिवीति प्रकीर्तिता ।
 अग्निर्वागभिमानी स्यादुपस्थस्य प्रजापतिः ।
 पायोर्मित्रोभिमान्यात्मा पादस्यापि त्रिविक्रमः ।

इन्द्रो हस्तनियन्ता स्याच्छिवः सर्वनियामकः ।

मनोबुधिरहङ्कारश्चित्तं चेति चतुर्विधम् ।

स्यादन्तःकरणं प्राज्ञाः क्रमात्तेषां हि देवताः ।

चन्द्रो वाचस्पतिर्विप्राः साक्षात्कालाग्निरुद्रकः

शिवश्चेति मया प्रोक्ताः साक्षाद्वेदान्तपारगाः ।

देवताः सर्वदेहेषु स्थिताः सत्यतपोवनाः ।

सर्वेषां कारणं साक्षात्परतत्त्वमपि स्थितम् ॥

“From the *Samashti* (collective or aggregate) the *Vyashti* or part originates. All the *Devatas* originate from the *Samashti* as in the previous *Kalpa*. *Hari* is the protector of everything created in the form of *Vyashti* and *Samashti*. *Hari* as *Rudra* in a different form is the destroyer too. *Hiranyagerbha* is born from the *Samashti* of the four internal organs ; and *Sootratma* from the *Samsahti* of *Pranas*. The *Devatas* originate from the *Samashtis* of *Gnana-Indrias* and *Karma-Indrias* in regular order, and they are the *directors* of the *Vyashti* or *individual Indrias*. *Maruta* is the basic divinity of Touch. *Lic* is the goddess supporting Hearing ; *Soorya* the divinity for Sight ; *Varuna* for Taste ; *Prithivi* for Smell ; *Agni* for Vac ; *Prejapati* for the creative organ ; *Mitra* for the excreting organ ; *Trivikrema* for feet or progress ; *Indra* for hands or action ; *Chandrama* for *Manas* ; *Brihaspati* for *Budhi* ; *Kaalagni-Rudra* for *Ahomkara* and *Siva* for *Chitha*. These *Devatas* remain in *all bodies*. *Para-Tatwom* which is the original cause for everything also remains along with the *Devatas* ”.

The quotation boldly speaks for itself. It conclusively proves that the boasted elucidations of the *Vedas* up to date, by the Western Sanskritists, are, from beginning to end, completely

W R O N G .

SECTION 6.

The Periods cooked up by Philology.

In an enquiry to ascertain the period and origin of the Vedas, we have nothing to fear from the Archaeologist and the Geologist of the civilized West. They have not hitherto favoured us with any *tangible proofs*, and are not likely to do so for the future, as that would be suicidal to their settled opinion about the absence of writing at the Vedic period. Writing is said to have been unknown for long years in India until we reach 500-50 B. C. *Oral chanting* of the Vedas could not possibly form a fit subject for enquiry either for the Archaeologist or for the Geologist. History also naturally fails here for want of writing. Philology is therefore freely utilized by the Western Sanskritists as a convenient weapon for whimsically fixing dates and periods for the composition of all our religious texts, taking of course particular care to bring down the dates as near as possible to the current century itself. Every religious text we own is mercilessly declared to have been composed in pieces and at different periods. Even the Vedas are pronounced to be mere *collections* or *Samhitas*. If the actual contents of the Vedas and of the other sacred texts were in the least understood, such absurd and insulting opinions would never have emanated from any of the learned scholars of the civilized West. It is indeed a pity that they have been completely misled by our own Panditasters. They trusted their foolish Munshis in the beginning and felt highly elated at what they gathered from them. The informations so gathered were found to serve as excellent and ample materials for ridiculing the poor Hindu community in every possible manner. They unfortunately forgot however at the time to use their discretion as a civilized nation for enquiring at the very outset, whether their

nic Periods and Vedic Periods, when no period is ascertainable with the available weapons ? Out of the voluminous literature of the Hindus, whose very contents are pitifully misunderstood by the Western Sanskritists, their Philology does not and could not unearth any proofs for establishing their preconceived opinions with which they want to attack Hinduism and its innocent votaries. In that unwelcome enterprise, their own Philology has ignobly

F A I L E D .

Further, the Western Sanskritists, misguided and misinformed as they are by their ignorant Munshis, completely lost their way in understanding the various *Itihasic Periods* beautifully and elaborately detailed all over our religious literature, which, as we have noticed in Section 3, constitute the 14 recognized Vidyas. The Yugas, Manwantaras and Kalpas so vividly described everywhere, were thrown away by Western Scholars as unintelligible idiotic stuff altogether. That by itself, was no display of their wisdom or originality. It has however contributed an additional evidence of their pitiable ignorance of the contents of our 14 Vidyas, which they pretend to have mastered and proclaimed to the civilized world as valuable historical informations to prove that Hinduism in India is nothing short of barbarism and lunacy. A single instance would suffice to conclusively prove this very historic fact.

In page 455, "The Arctic Home", Lokamanya quotes Aitereya Bramhana VII-15 regarding the *Yugas* and gives its usual translation.

"Kali is lying, Dwapara is slowly moving, Treta is standing up and Krita is *wandering*."

He thinks that according to this and similar passages in the Puranas, the first period after the close of the Ice-age 8000-5000 B. C. may be called *Krita-yuga* or the 'age' of *wandering* in search of habitation. Treta is standing steady without the fear of the ice flowing over the head. Dwapara is slowly moving in quest of suitable sites for dwelling and

Kali is the final settlement. Ho further observes that Dr. Haug understands this stanza to refer to the *game of dice* and that other scholars give other interpretations.

Our beloved readers could more or less clearly understand here that no better interpretation for the technical term *Yuga* is yet available from any of these learned quarters. We have long noticed in detail in pages 233 to 351 Volume I, every variety of the *Itihasic Periods* specified in our 14 Vidyas. A *Yuga* alludes only to the *Unit* of calculating *Dharma* but never to the sequences of ordinary time.

तमेवाहुर्गुणं तज्ञा यत्र धर्मो विधीयते ॥

"Those who understand what a Yuga is, say that Yugas apply to the degrees of Dharma secured."

This completely vetoes all the modern ingenious interpretations pertaining to the Yugas, Manwantaras &c., specified in the religious Vidyas. The 4 Yugas are clearly explained as follows in the Bhagavatam.

सत्त्वं रजस्तम इति दृश्यन्ते पुरुषे गुणाः ।

कालसंशोदितास्ते वै परिवर्तन्त आत्मनि ।

प्रभवन्ति यदा सत्त्वे मनोबुद्धीन्द्रियाणि च ।

तदा कृतयुगं विद्याज्ञाने तपसि यद्राचिः ।

यदा कर्मसु क्राम्येष्टु भक्तिर्भवति देहिनाम् ।

तदा त्रेता रजोवृत्तिरिति जानीहि बुद्धिमन् ।

यदा लोभस्त्वसंतोषो मानो दंभोऽथ मत्सरः ।

कर्मणां चापि काम्यानां द्वापरं तद्रजस्तमः ।

यदा मायाऽनृतं तन्द्रा निद्रा हिंसा विषादनम् ।

शोको मोहो भयं दैन्यं स कलिस्तामसः स्मृतः ॥

"The three Gunas, Satwa, Raja and Tama are perceptible in every man. They appear as the product of Kala or the

Net-results of his previous Karmas. When his Manas, Budhi and Indrias are Satwic, they lead him to Gnana and Tapas. It is then *Krita-yuga*. When he is inclined to Rajasic Guna and is devoted to Kamya-Karmas, it is *Treta-yuga*. When he is devoted to Kamya-Karmas and is given up to pride, desire, jealousy &c., it is *Dwapara-yuga* which is both Rajasic and Tamasic. When he is given up merely to sleep, laziness, cruelty, grief, illusion, fear &c., it is *Kali-yuga* which is fully Tamasic."

The quotation speaks for itself in unambiguous terms. Again, the scope of these 4 Yugas is limited to Bharata-varsha. Vide Koorma-Puranom.

चत्वारि भारते वर्षे युगानि कवयोऽब्रुवन् ।
कृतं त्रेता द्वापरं च कलिश्चान्यत्र न कश्चित् ॥

"The wise and the learned have mentioned 4 Yugas namely Krita, Treta, Dwapara and Kali as belonging to Bharata-varsha but nowhere outside it."

It is now evident beyond a doubt that the Yugas do not refer to A. D. or B. C. periods and that *Bharata-varsha* does not represent British India as misunderstood at present.

Let us now scrutinize the original stanza quoted above by Lokamanya from the Aitareya-Bhramhana. It runs thus:—

कलिः शयानो भवति संजिहानस्तु द्वापरः ।
उत्तिष्ठेता भवति कृतं सम्पद्यते चरन् ॥

No costly spectacles are here required to see that every interpretation of such passages without a correct conception of the technical subject, must end in a farce. The Stanza describes the Yugas from Kali *upwards* and not from Krita *downwards* as Lokamanya wants it. The stanza means and means only as noted below :—

"When man sleeps without the least regard for his religion, it is Kali. When he tries to shake off his slumber, it is Dwapara. When he wakes up it is Treta. But, to secure Krita he must engage himself in acquiring the knowledge of Bramhan itself."

The exact word संपद्यते is used in the Upanishads
 नृणामसंपद्यते तदा ॥

There is no *game of dice* in the above stanza as Dr. Haug would have it. To the boasted civilization of the West, the attitude at any rate, is a great

S H A M E .

SECTION II.

Itihasic Periods of 14 Vidyas.

What is the order of importance and origin for the 14 Vidyas ; and why so many Vidyas at all instead of a single book or pamphlet on religion which would be easy and convenient to study ? Such questions have been actually raised and beautifully answered in the Puranas and Itihasas, in the form of dialogues, for the enlightenment of the religious Hindu. No question that would at any time affect the dignity, sanctity or utility of Hinduism is left unanswered. The Western Sanskritists need not labour under any mistaken notion of the exact strength and stability of this most scientific and philosophical religion. The following single quotation from the Soota-Samhita-Skanda-Purana will suffice to meet many an unreasonable and illogical criticism from every anti-Hindu quarter. It shall be noticed bit by bit for the sake of convenience and clarity. God Siya addresses an audience consisting of the Devas and Rishis who approached Him for clearing their doubts. This in itself is Itihasically significant. The instruction furnished is meant for those who are religiously working to become Devas and Rishis, that is those who wish to secure the knowledge of the scientific *Tatvams* which the terms Deva and Rishi denote. It further signifies that nothing useful could be grasped by those who indulged

in misinterpreting Sruti, Veda, Mantra, Rishi and even a Samhita and a Yuga, whether they are Eastern or Western Scholars.

एतदाग्रयमिदं सर्वमित्याह हि पराश्रुतिः ।

साक्षादर्थस्वभावेन श्रुतिः सेयं प्रवर्तते ॥

“The great Sruti proclaimed to the world thus. All this the whole cosmology of man) is but the manifestation of the single Atman. She declared thus because her proper function is only to teach this real truth.”

What Sruti declared here at the very outset is doubtless the true religious instruction which is the main object of the Sruti to teach mankind. The Rig-Veda Samhitas which are reckoned by the Western Sanskritists as the oldest literature, do not directly refer to the instruction furnished by the Sruti here. The Samhitas contain only prayers addressed to the various Gods and Goddesses such as Agni, Varuna, Ushas &c. What are we to do here? Are we to accept the opinion of the Western Sanskritists or that of Sruti? The Western Scholars would immediatly say that the Skanda-Purana which puts these words in the mouth of Sruti is only a recent composition. Granting it for the present for argument's sake, let us see what recent period is attributed to its composition by them. Say 10th, 12th or even 14th Century A. D. And yet it is *older* by all means than the books published by Western Sanskritists on the subject. The author or authors of the Skanda-Purana must have been Hindu Divines and reputed Sanskrit Scholars *in India*, unlike the Christian critics of foreign lands. What is mentioned by them in the Purana under reference must therefore be accepted at least as *historical facts* known to them at the time, pertaining to our religious subjects. How could the later Christian Scholars of foreign countries possibly ignore or disprove even such historical facts plainly *recorded* in the text? The off-hand condemnation of these religious texts by them without securing even a correct knowledge of their contents, is nothing but arrogant

DOGMATISM.

Whichever century A. D. may now be assigned for the composition of the Skanda-Purana, it has *historically* proved what the *Śruti* of Hinduism has *originally* declared to the world. It is an authentic *documentary evidence* against the malicious and false declaration of the Christian Sanskritists of the West on this vital point. Surely *Śruti* could not be over-ridden in this silly fashion. It is a *Premāna* that will stand the test of *experiments*. The Western Sanskritists do not yet know this simple fact. But what fools are we to seek their opinion in such matters? How could we ever hope to get any correct information on Hinduism except from the religious records we possess in abundance? The great Hanuman of the Ramayanam wisely observes in the Sundarakanda-11-43 that a lost thing should be sought for only from among similar objects.

यस्य सत्वस्य यो योनिस्तस्यां तत्परिमाण्यते ।

न शक्या प्रमदा नष्टा मृगीषु परिमार्गितुम् ॥

Let us now proceed with the quotation:—

श्रोतुश्चित्ताविपाकेन विषण्णा विवशा श्रुतिः ।

क्वचित्कदाचिदन्यार्थं वक्ति च ब्रह्मणः पृथक् ।

साद्व्यसाधनसम्बन्धकथनं फलभाषणम् ।

शोभनाशोभनोक्तिश्च भूतभौतिकभाषणम् ।

शब्दानां भेदनिर्देशस्तथार्थानां च भाषणम् ।

गुरुशिष्यकथोक्तिश्च ब्रह्मविद्याभिभाषणम् ।

शास्त्राणामपि निर्देशस्तर्कानामपि भाषणम् ।

अन्यद्वितर्कजालं यत्तदुक्तिश्च समासतः ।

अन्यार्थेन परं ब्रह्म श्रुतिः साध्वी न तत्परा ।

चित्पोकानुगुण्येन श्रोतृणां परमा श्रुतिः ।

सोपानक्रमतो देवाः मन्दं मन्दं हितं नृणाम् ।

उपदिश्य विपण्णापि पुनः पक्काधिकारिणः ।

एतद्वाच्यमिदं सर्वं इत्याह परमाद्वयम् ॥

“Sruti observing that her audience did not grasp what she first declared, owing to the undeveloped state of their intellect, felt dejected and helpless. She then took to the method of explaining to them in a slightly different style without directly touching upon Bramhan. She spoke about useful matters to be accomplished, pointing out their means and effects. Good and evil were explained, as also the nature of elements and their products. She explained what is Logic and what are the Sastras. Definitions of technical terms and their meanings were then furnished. Bramha-Vidya was explained in the form of dialogues between the Guru and the Sishya. Plausible criticisms of anti-religionists were briefly noticed. In fact, Bramhan was explained only by indirect means ; but it should not be misunderstood that it was her real function or aim. She led the inferior intellects only with a dejected heart through steps of convenient gradations by prescribing suitable lessons for their advancement. But afterwards when she found those fit to receive her original instruction, she taught them the Advaitic character of Bramhan.”

The facts are so plainly told here that they hardly require further explanation. Sruti or Veda wants to teach only the Advaitic character of Bramhan. Texts dealing with that subject, naturally and logically stand as the first and the oldest in their order. These are verily the *Sakha* portion of the Vedas known as the *Upanishads* belonging to the *Gnana-Kandas* of the Vedas. What is now picked out and exhibited as the oldest belongs only to the *Karma-Kandas* of the Vedas. The *Gnana Kanda*, the better half of the Vedas, is left out of account by the Western Historian, Philologist and Sanskritist, for the express purpose of *suppressing* the fact of the high class civilization that may have otherwise to be attributed to the so-called Vedic age. The above quotation from the

Purana has however proved, that the Gnana-Kanda of the Vedas is the *first and the oldest* and that the remaining portions of the literature constitute the 14 Vidyas in their order of importance.

What is the period of the Gnana-Kanda?

Western Indian Historians are unanimous in stating that Valmiki the reputed author of the Ramayana belongs to the sixth century B. C., when writing began to be known to the Hindus at least by borrowing from the Semitic race as Professor Macdonell is pleased to admit. The following few lines from the 'Yoga-Vasishta' by Valmiki would thus serve as a documentary evidence on the point at issue.

उभाभ्यामेव पक्षाभ्यां यथा खे पक्षिणां गतिः ।

तथैव ज्ञानकर्मभ्यां जायते परमं पदम् ॥ वैराग्यप्रकरणम् १-७

मुमुक्षुव्यवहारप्रकरणम् १०, ४०-४३-वसिष्ठ उवाच ।

गच्छेदानीं महिषृष्ठे जंबूद्वीपान्तरस्थितम् ।

साधो भरतवर्ध त्वे लोकानुग्रहहेतुना ।

तत्र क्रियाकाण्डपरास्त्वया पुत्र महाविद्या ।

उपदेश्याः क्रियाकाण्डक्रमेण क्रमशालिना ।

विरक्तचित्ताश्च तथा महाप्राज्ञा विचारिणः ।

उपदेश्यास्त्वया साधो ज्ञानेनानन्ददायिना ।

इति तेन नियुक्तोऽहं पित्रा कमलयोनिना ।

इह राघव तिष्ठामि यावद्भूतपरम्परां ॥

"As a bird cannot fly up in the sky without two wings, both *Gnana* and *Karma* are required for securing salvation. Vasishta said—My father the lotus-born Brahma ordered me to proceed to Bharata-varsha situated within the Jambu-dwēpa

and to teach the *Gnana-Kanda* to those who are qualified only to practise it. But to those who are wise, reflective and free from passion, I should teach the blissful *Gnana-Kanda*. O Rama, I shall thus remain here as long as human beings exist." We are not here directly concerned with the Itihasic story. The separate existence of the *Gnana-Kanda* and the *Karma-Kanda* in the Vedas is here proved *historically* as well as by *documentary* evidence. No Western critic now dare question this historical fact unless he styles himself a lunatic. The *Gnana-Kanda* virtually refers to the *Upanishads* whose so-called Period is pointed out by Western historians as lying somewhere about 500 B. C., say roughly 2500 years ago when the modern nations of the West to whom our enlightened critics belong, were nowhere in the sphere of civilization. The Vedic Indian having studied writing from the West about this time, the *Upanishads* are luckily admitted as *written treatises* though only a few are accepted to be *Major* the others being condemned as *Minor* ones. This scientific classification of the *Upanishads* into *Major* and *Minor* by the Western Sanskritists refers only to the various periods of their composition between 500 B. C. and 50 B. C. or so, which do not seriously affect the question at issue. With regard to the writing studied from the West by the Vedic Indian about this time, there appears to be a slight historical contradiction which we would leave for the present to the Western historians and Philologists themselves.

Gnana-Kanda and the Upanishads.

What have the *Upanishads* *historically recorded* about the *Gnana-Kanda* of the Vedas? They are doubtless the oldest *written document* available on the subject. Vide the following from *Muktikopanishad*.

ऋग्वेदस्य तु शाखा स्युः एकविंशति संख्यकाः ।

नवाधिकशतं शाखा यजुषो मारुतात्मिज ।

सहस्रसंख्यया जाताः शाखास्मान्नः परस्तप ।

अथर्वणस्य शाखा स्युः पञ्चाशद्भेदतो हरे ।

एकैकस्यास्तु शाखाया एकैकोपनिषन्मता ॥

"The Rig-Veda contains 21 Sakhas ; the Yejus 109 ; the Sama 1000 ; and the Athorva 50 ; total 1180. Each Sakha has its own Upanishad."

The so called Major and Minor Upanishads belong to those enumerated here ; and for their unwarranted and sneaky classification by the Western critic with some evil motive underlying, the sacred Upanishads are certainly not responsible. Plainly and distinctly written history, 2500 years old as admitted by the Western Historian himself, has *recorded* the *previous existence* of Sakhas and Upanishads in the four Vedas. Although the learned critics of the civilized West are at full liberty to reject, condemn or ridicule as they please every philosophical and religious conception explained in the Upanishads, none of them could afford to ignore or gainsay the historical records produced here as *documentary evidence* against their malicious and whimsical inferences. Still to insist on them would certainly be unsophisticated

MEANINGS :

We have now conclusively proved by *documentary evidence* that the Hindu community of 2500 years ago, clearly understood that their Vedas consisted of two parts, the Gnana-Kanda and the Karma-Kanda of which the former is more important than the latter. What these Karma-Kandas, Itihasas, Puranas and other Vidyas could inculcate has also been clearly pointed out in the passage quoted above from the Skanda-Purana. All of them explain *indirectly* in their own style, exactly what the Gnana-Kanda wants to teach *directly*.

कचित्कदाचिदन्यार्थं वक्ति च ब्रह्मणः पृथक् ।

अन्यार्थेन परं ब्रह्म श्रुतिः साध्वी न तत्परा ॥

The Rig-Veda Samhita by which the Western Sanskritists and Historians have been purposely trying for the past two

centuries, to damn Hinduism altogether, represents only an *indirect* method of teaching the very gist of the Gnana-Kanda to inferior intellects. It could possibly perform nothing else, for it would otherwise immediately lose its real character as a *Vidya*. This shall be explained more fully later on. From the examination of our own literature hitherto, we are convinced that the order of importance among the 14 Vidyas as well as of the Gnana-Kanda and Karma-Kanda, depends only upon the *quality* of intellects taken into consideration. Different grades of intellectual development are found among the members of a community at one and the same time. The literature which is intended for the benefit of all such classes, will not brook any absurd classification by periods of time whimsically prescribed by alien and unsympathetic religionists. No religious Hindu need feel anxious to know whether his sacred literature is pronounced by Western critics as belonging to the A. D., B. C., Post-Glacial or Pre-Glacial periods. These period-making Western Scholars have misunderstood and misinterpreted the important technical terms, *Sruti*, *Veda*, *Rishi*, *Samhita*, *Itihasa*, *Purana* and even *Yuga*. The absurd periods they have manufactured are therefore altogether

IRRELEVANT.

SECTION 8.

The Vedic Satras.

The four Vedas—namely, the Rig, Yajus, Saama and Atherva, have their own Samhita portions forming their respective Karma-Kandas which are alone now accepted by Western critics as the oldest genuine sacred literature of the Hindus, the rest being treated as later productions of no great importance. The Western Scholars confine themselves

to the contents of these alone for the purpose of drawing insulting inferences. But we have conclusively proved that they have completely gone wrong in the very interpretation of the vitally technical terms such as, Sruti, Veda, Rishi, Yuga, Itihasa, Purana and even Samhita itself. Suppose we in India write the history of Europe beginning with the definition of Europe as 'cutting another's nose,' how much would that history be valued in Europe? Worse than that is the exact state of the misinterpretations or rather anti-interpretations of the sacred books of the East by every blessed Western Scholar. Their uncalled for misinterpretation of the purely religious term *Samhita* as a collection of rubbish is nothing short of a wilful insult. The fundamental error must first be corrected and all their books rewritten if they still want any of them. As they are at present, they cannot but be condemned as unacceptably

M I S C H I E V O U S .

The Samhitas which are holy Mantras, are meant specially for the use of those who are qualified only to take to the Karma-Kanda.

तत्र क्रियाकाण्डपरास्त्वया पुत्र महाधिया ।

उपदेश्याः क्रियाकाण्डक्रमेण क्रमशालिना ॥

The *Satras* alluded to in the Samhitas are Yagnas to be performed as prescribed in the *Karma-Kanda* of the Vedas. The *Gnana-Kanda* could be taken up only after securing the necessary qualifications. अयाऽतो ब्रह्मजिज्ञासा ॥ This does not on that account render the Karma-Kanda *older*, but only makes it *younger*.

What do the Satras signify ?

Lokamanya gives an account of the annual Satras in pages 193 to 232 in his 'Arctic Home'. He notices all the views of the Western Sanskritists and more or less follows their translations. He says that sacrifice was the only *ritual of the religion* and it was a matter of duty at least with the

priests to perform every day. Among the Satras, Gavam-Ayanom is the type. Some Satras are said to extend to 1000 years but he thinks that it may mean only 1000 days. Dr. Haug thinks that the Satras seem to have been originally established in imitation of the Sun's yearly course. The annual Satras are known as गवामयनम्—अदित्यसामयनम्—आदित्यानमयनम् &c. They are not essentially different from each other. Aiteroya Bramhana IV-17. गवामयनेनयन्ति । गावोवा आदित्याः—आदित्यानमेव तदयनेनयन्ति ॥

Usual translation. "They hold the Gavam-Ayanom, i.e., the sacrificial session called "the cows' walk". The cows are the Adityas. By holding the session called "cows' walk," they also hold Adityanam-Ayanom, the walk of the Adityas."

Lokamanya notes here the comments of Dr. Max Muller on the word cow. There are three kinds of cows. The real cows—Cows in the dark cloud (rain-milk) and the rays of the morning stepping forth from the dark stable of the night".

Again, Lokamanya quotes Aiteroya-Bramhana IV-5 which explains the origin of the Satra and gives the usual translation. "The Asuras have taken shelter with the night and the Devas who have taken shelter with the day wanted to expel them from the dark region. But Indra alone was ready to undertake the task. Indra entering into darkness turned out the Asuras with the help of metres. The three Soma libations are offered to no other deity save Indra and the Metres".

We have now sufficient material already for careful scrutiny. Let us pause for a while and see whether we can make out anything sensible and useful, religiously, astronomically or even historically. What sort of cows are referred to in the 'Cows' walk'? Dr. Max Muller explains three kinds of cows. Evidently none of them could be applied here as they are clearly defined as representing Adityas. गावोवा आदित्याः । Again, the third meaning of cows given by him is morning light or Dawn. But the Dawn is called Dekshina for which the Western Sanskritists have not yet thrown out any ing-

ambitious suggestion as a game of dice or of foot-ball. Lokamānya however takes the cows for month-gods and says also that cows represent day and night. Unfortunately for him these month-gods are some times reduced to seven and ten in a year as we have already noticed in Section 5. The stables of the very cows in question are उत्तारय and दशमज्ञ,—Seven doored and ten doored.—Rig. X-40-8 and VIII-8-20; 49-10; 58-9: It is to explain these discrepancies that he introduced the 'Arctic Home', and reduced Agni, Aditya, Indra, the cows &c., to the month-gods of the North Pole. We are not in the least concerned with his Arctic region although even that shall be shown subsequently as nothing new to our religious literature. *Astronomical* interpreters like himself may fight out the question among themselves. We have already proved to the very hilt that none of them ever explained a single word correctly from the sacred Vedas. Further, the object of the Satras is said to be for pleasing *Indra and the Metres* with a view to destroy the Asuras of the night. Why no comments are yet forth-coming from any learned quarter on this point? That Indra is no Storm-god has been shown in Section 5. What sort of gods or goddesses are *Metres*? To explain them away as gods or goddesses of *Astronomical Mythology* would indeed be a daring

D E C E P T I O N

What is the exact nature of
the Satras?

Soma-sacrifice is the oldest and forms the main feature of the ritual in the Rig Veda. The extraction of the Soma juice and the offering thereof to gods before drinking it, is the Satra ceremony. There are three libations of Soma every day, in the morning, midday and evening. According to their duration there are three varieties of Satras, एकाहस् done in a day, अहानि—more than one and less than 13 days, Satras

proper more than 13 days extending up to 1000 years. अग्निष्टोम—falls under the first and there are 6 varieties of it, namely अति अग्निष्टोम—उक्थ्य—पोडाश—वाजपेय—अतिरात्र—अस्यार्योम । Together with अग्निष्टोम they form the 7 parts of ज्योतिष्टोम । A Satra is interpreted as 6 days' performance. षट् + अह. A month is thus 5 Shadahas. The *annual Satra* is made up of several Shadahas. The *central* day is *Vishuvan*. The days of the year are divided and placed on either side of Vishuvan, total being 360. Lokamanya says that there is no harm in altering them to *ten months* and quotes Tandya Bramhana V-10 which says that the object is to make the Satra *correspond* with the year adopted, civil or lunar. The number of months he adopts for his Arctic Home Theory is not specified here, but it clearly shows that no *exact correspondence* of Astronomical details is demanded for the *analogy* used in the performance of the Satras. That is enough for our *religious* purpose. After the Vishuvan, the ceremonies in a Satra are performed in the *reverse order*.

The *Ratri-Satras* extend from 2 to 100 nights *only*. Lokamanya observes here that the maximum number of nights in the Arctic region is 100 and that explains the duration of Ratri-satras. This would certainly contradict his explanation for the *Deva-yanom* and *Pitri-yanom* as representing a continued day for 6 months and a continued night for the same period respectively ; although he might still say that his Arctic Home refers only to the Circum Polar regions. But he admits in page 50 of his book that the Rig-Veda *does not contain* distinct reference to the day and night of 6 months' duration. He also admits in page 73 that the *oldest Vedic year* is divided *only* into Devayanom and Pitri-yanom, which he thinks originally corresponded with the Uttarayanom and Dekshinayanom. Again, he quotes in page 74 Rig-Veda X-88-15 which says, "I have heard only of two roads one of the *Devas* and the other of the *Pitris*."

He quotes also Satapatha-Bramhanom II-1-8 which says that '*Devayanom* and *Pitri-yanom* consist of three seasons each."

He then concludes that the one refers to continuous light and the other to continuous darkness in the year at the North Pole. We can clearly perceive here, that first of all, there is no authority in the Vedas to interpret Devayanom and Pitriyanom as Utharayanom and Dekshinayanom. There are only two paths mentioned, one belonging to the Devas and the other to the Pitris. Who are the *Devas* and who are the *Pitris*, and how do they represent night and day respectively? Every modern enlightened interpreter of the Vedas virtually understands the Pitris *only* as our deceased ancestors. Do Pitris come to us every night? Perhaps they come like the Devas who come unseen in the day. Further, as in the year, the dark fortnight in a month is supposed to represent the day of the Pitris and the bright fortnight their night. Both the fortnights evidently contain days as well as nights. The Pitris have also therefore their equal claim to day light along with the Devas. Now, who is responsible for all these nasty difficulties? To misinterpret a great religion for the mere purpose of propounding any profitless theory is indeed very

S I L L Y

The *Astronomy* in the so-called Astronomical interpretations of the Eastern and Western Sanskritists we have hitherto examined, has doubtless slowly evaporated. But where is the ज्योतिषमयन चक्षुः—mentioned as one of the Angas of the Vedas? This shall be noticed later on.

What is the Soma-sacrifice?

The *Soma-sacrifices* as we have just noticed are of seven varieties called Jyotishtoma including Agnishtoma. Agni and Jyoti are thus associated with Soma. What are Agni and Jyoti, and what is Soma? It is not enough to say that Soma simply means a herb of that name. There is a deity named Soma often praised in the Vedas. A whole Sukta is addressed in Rig-Veda I-91. Similarly the whole of I-93 is addressed to Agni and Soma combined. In I-93-9, Agni and Soma are

described as of common knowledge and common invocation. सवेदसा-सहृति ॥ In I-91-22, Soma is described as the creator of medicinal herbs, Apa or the mistranslated water, and Go or the mistranslated cows. विश्वा ओषधीः अपः गाः अजनयः । In these two Suktas 91 and 93, no Soma juice is said to be offered either to Soma or to Agni-Soma.

Again, in Aitereya Bramhana IV-12 and Tandya-Bramhana IV-2, the real beginning of the Satra is called *Chaturvimsa* or *Arombhaniya* day. It is called *Chaturvimsa*, because the Stoma has to be chanted 24 fold. It is the real meaning of the Satra as the *Maha-vreta* is its end.

Now, what is *Soma*, what is *Agni* and what is *Agni-Soma* as combined? What do the Satras named *Jyotishtoma* and *Agnishtoma* signify? What is 24 fold *Arembhaniya* and what is the *Maha-vreta*? Including the herb and the deity, there are two *Somas*; do they refer to a third object called *Soma* or *Moon*? The herb named *Soma* is botanically non-existent. The synonyms for the *Moon* are used in the medical science symbolically to denote *camphor* and nothing else. Who is the *Soma* or *Moon* that created the medicinal herbs, waters and cows, I-91-22? How could *Agni* or fire combine with *Soma* or *Moon*, and why should they be taken together at all, सवेदसा I-93-9;? For a Satra, why should the Stoma be chanted 24 fold? Why should there be seven varieties of Satras? What is *Apa* and what is the *Go* freely translated as waters and cows? Does Holy Ghost mean pure devil?

Not a single answer for any of these pertinent questions, nor criticism nor even ridicule could be picked up from within the big and endless volumes wantonly published by Western Sanskritists during the past two centuries. Why? Because, they know intuitively that the whole of our religious literature is simply stupid. It is high time for us to know not intuitively but by practical and painful experience, that every book published by them on Hinduism is a worthless product of sheer religious

PREJUDICE.

SECTION D.

The Vedic Yegna or Sacrifice.

An *Yegna* actually means only the worship of *Vishnu*, the all-pervading eternal Bramhan. यज्ञो वै विष्णुः । हातश्रुतेः । But how to worship an unknown, inconceivable, abstract entity? This is a problem which is virtually evaded by the existing alien religionists in the world. To call others arrogantly heathens and to abuse them as ignorant idolaters are not tantamount to one's own conceiving correctly the unknown abstract Entity. It simply denotes the mere absence of any conception. If God is understood by the alien religionists as a *Personal God* as at present, they are undoubtedly heathen idolaters of a very inferior type, unlike the despised Vedic Indian. No Western Sanskritists dare deny this glaring and pitiable fact, in the face of an educated Hindu. Poly-theism, Dualism and even Atheism unnecessarily attributed to Hinduism by them, have already been clearly exposed as the mere outcome of pre-arranged

T R I C K S :

We cannot afford to digress here lest the main subject be lost sight of. The Soma sacrifice is limited to the propitiation of *Jyotis* and *Agni*, by *Jyotishtoma* and *Agnishtoma*. What are the *Jyotis* and what is the *Agni*? The Sun, Moon, Planets and Stars are now understood by Astronomical interpreters to be the objects worshipped as *Jyotis*. The *Agni* of course is the fire we possess now chiefly in the form of match-boxes. The modern translations of every Mantra in the Vedas which refers to the extremely technical Adityas &c., are based upon the ignorance of the real contents of the Vedas. They are therefore wrong, useless and misleading. No doubt this is a grave charge, but cannot be helped in the

interest of much more serious matters. One or two well-known instances would however suffice to prove this truth conclusively. In page 83 'The Arctic Home', Lokamanya quotes for his own purpose, Taitereya Samhita 11-1-2-4 whose usual translation is given thus :—

"Devas *had to perform* a Prayaschitha, because the Sun did not shine as expected."

From this translation, Lokamanya draws the conclusion that the actual rising of the Sun above the horizon is often delayed beyond expectation. Let us see the original Mantra which runs thus :—

असावादित्यो न व्यरोचत तस्मै देवाः प्रायश्चित्तं ऐच्छन् ॥

असावादित्यः means only *This Aditya*. Even in the daily Sandhya ceremony, the heart is touched with the fingers of both hands when the Mantra असावादित्यो ब्रह्मेति is uttered. The Aditya here refers only to the *Atma within*. No educated Hindu has any doubt on this clear point. Niruktom explains असावादित्यः thus. असौ अस्ततरः meaning that it remains completely unseen and understood. ऐच्छन् means only *desired* and not '*had to perform*'.

The Mantra will now mean thus :—

"The Atma within was not sufficiently pleased to make His appearance. The Devas (who also remain within the body of the devotee) advised him to perform the Prayaschitha, or to correct himself with better and more sincere devotion." What a gulf between the mistranslation and the real meaning which renders it religiously useful ?

Again in page 132, Lokamanya quotes Rig-Veda III-55-11 and gives the following usual translation.

"The twin pairs make many forms; of the two one shines the other is dark. Two sisters are they, the dark (Syavi) and the bright (Arushi). The great divinity of the Gods is one (unique)."

This is a Mantra about *light and darkness*, and the latter part ridiculously mistranslated here runs thus : महद्देवानामसुर-
त्वमेकम् । It means thus, "The Mahat or the bright Mahat-
Tatwom which is the highest Tatwom in the category of the
24 sacred Tatwoms, belongs to or is represented by, the Devas.
Whereas, darkness or ignorance is alluded to by Asuratwom
or nature of Asura."

The given mistranslation is however an excellent instance
of the poverty of even the knowledge of the Sanskrit language.
The omission of the word Asura altogether shows
ignorance of the subject. For our present purpose, we have
seen enough to understand clearly that every bit of the boasted
Western translation is simply

RIDICULOUS.

We have now seen how the *Aditya, Devas, Asuras, light*
and *darkness* as used in the Vedas fared in the hands of the
Western Sanskritists. Their translation is just the literal
translation of our quesi-educated Pandits and nothing more.
It is not only unsientific and unwarranted but is also devoid
of common sense. For instance the word Go in Gevam-aya-
nom as the name of a religious sacrifice, would strike any man
of common sense, as a term whose possible meanings should
be ascertained to suit the context. Go has ten meanings even
according to the Amara-Kosa.

स्वर्गेषु पशुवागवज्रदिङ्नेत्रघृणि भूजले ॥

"Heaven, arrow, cow, Vak, diamond, direction, eye, ray,
earth and water." It is simply surprising how the civilized
Western Sanskritists dared to translate Gevam-ayanom as
'cows' walk'. It is indeed impossible not to suspect the
whole transaction as a deliberate mischief.

The next important term worth noting in this connection
is *Agni*. The Mantra in the very commencement of the Rig-
Veda is addressed to Agni—I-1-1. Agni is here described
as the Priest, the sacrificer, the Ritwic, the divinity of Yagna

and the lord of all wealth. If Agni represents *Fire* here none of these epithets could be applied to it. Whatever may be the interpretation of Agni here, it cannot be different from the Agni referred to in the Soma sacrifice named *Agnishtoma*. The very first Māntra here noticed, is composed, in the Gayatri-chhanda of 24 syllables. The whole of the first Sukta is in this metre and the subsequent ones are also in the varieties of the same metre. An ordinary verse contains four quatrains or Paadas. The Gayatri-chhanda contains only three of 8 syllables each, and there is no special artistic beauty in it. It is in fact a lame metre. Why then this Gayatri-chhanda of 24 Syllables was specially adopted? The Western Sanskritists have not yet probably noticed the defect with their critical eye. They are still unable to read the Māntra and pronounce the words as the Hindus are required to do. It is no wonder then that the peculiarities of the Chhandas did not attract their notice. Anyhow, the number 24 here, is in itself technically important as could be shown subsequently. In our enquiry hitherto, we have come across many technical numbers of this kind for which no explanations have been forthcoming from any learned quarters. We cannot afford to ignore them as the modern interpreters of the East and West have done. We must therefore take careful notice of all of them in this connection.

The Arithmetical Technicalities.

1. The *Adityas* are 12-10-7; His horses 7-10; His wheel 1-3.

2. *Indra* himself is 10; His rays 7; the tongues of his horses 7; the rays of his chariot 7; his white horses 10.

3. The rays of the chariots of *Soma and Pooshan* 5. The wheels of their chariots 7.

4. The mouths of *Brhispati* 7; His heads 10.

5. The rays of *Agni* 7; the tongues of his horses 7; his secret dwellings 10.

6. Prayers of Priests 10-7. (Vide IX-8-4, I-141-5).

7. *Foods* 7-10. (Vide III—4-7 ; I—122-18).
8. *Hotas* 7. (Vide III—7-7).
9. Different kinds of *Havis* 10. (Vide I—8-1-34).
10. The divisions of the *Earth* 7-10. (Vide I—22-16 ; X—94-7 ; I—52-11).
11. The doors of the *Gos' stable* 7-10. (Vide X—40-8 ; VIII—8-20).
12. Aryama, Mitra Varuna, Rudra, Marut, Pooshen and Bhaga are 7 *Kings*. (Vide X—93-1).
13. *Jyotishtoma* sacrifices 7. The number of times the *Mantra* is to be chanted, is 21.
14. The syllables of *Gayatri-chhanda* 24.

Many more of similar technical numbers may be easily gathered, but it is certain that owing to the fundamental mistake in the very conception of the real contents of the sacred literature, no sensible explanations could ever be expected from any of the learned quarters and much less from the Christian Sanskritists of the 'West. The modern style of interpretations, translations, criticisms, inferences, propagandisms and theory-manufactures, wilfully or ignorantly ignoring all the *arithmetical* technicalities of vital importance, is doubtless practically

H O S T I L E .

What is a religious sacrifice ?

... What is a sacrifice, why should we sacrifice, and what should we sacrifice ? Without knowing these correctly, it is useless to attempt an interpretation of the sacred literature. Are we at present favoured with definite and correct answers for these serious questions, either from the East or from the West ? The Western Sanskritists have, during these long years, incessantly and abundantly told us, in the plainest and the strongest terms, the English language is 'capable of, that the religious rites of the Vedic Indian "amount to nothing more than childish absurdity". They present "a kind of

mechanical sacerdotalism" and refer merely to the invocations addressed to nature gods by the Vedic Indian "who looks out upon the workings of Nature with childish astonishment." That there should be found educated Hindus in India who would believe that the Western Sanskritists have done much in the interest of our religious literature, is indeed an unbearable

DISGRACE.

Every sensible Hindu may now rest in peace of mind. He has nothing more to fear from the West about his holy religion. Criticism has reached its climax, and it must soon begin to decline and inevitably end in Zero. The indigenous apish imitators and open-mouthed admirers must follow suite. The Western Sanskritists are not going to answer any of the questions raised here, as they have summarily disposed of the whole affair already. They never wanted to make use of our religious literature except for the purpose they have now accomplished. We must also therefore leave them to themselves for the future. But to feel confident for some reason or other, that the most scientific and philosophical religion of an ancient civilized nation could be calumnised in this silly fashion, is to say the least, a sure sign of

FOLLY.

The object of sacrifice.

The main object of every Hindu ritual is to destroy one's own sins. The very *Samkalpa-Mantra* for every ritual clearly specifies it. ममोपात्तस्यस्तदुद्विग्नक्षयद्वारा । The Vedic Mantras adopted for the daily Sandhya ceremony refer to the same, पापेभ्यो रक्षन्ताम् । Vide also Rig-Veda I-18-5, दक्षिणापात्स्वहेसः । I-22-23, यत्किञ्च दुरितं मयि । The following single line beautifully explains the gist of the whole matter,

परिचर्या भगवतो ह्यात्मनो दुरितक्षयः ॥

"Every religious act directed towards the annihilation of one's own sins, constitutes in fact what is known as worshipping Bhagavan."

This is virtually a *negative process* of worshipping the Almighty Eswara probably yet unknown in the West both in theory and practice. It is however a *scientific process* of creating a relation between man and the *unknown* Supreme Being. This cannot be logically denied. *Positive worship* without reference to the purification of the Self is meaningless. Purification of the Self cannot of course be accomplished except by the destruction of impurities. It is a truism which demands no arguments to prove it. The existing alien religions which merely gloat over their own impudent condemnation of Hinduism, must inevitably feel their position irksome at present. The fundamental basis itself of a true religion has not yet been grasped by them. They have foolishly exhibited it, all these blessed days, by their unwelcome attitude and objectionable conduct towards Hinduism, in the form of

H A T R E D .

Vide the following on the subject from the शाण्डिल्योपनिषत् which is luckily admitted to be 2500 years old, as it belongs to the so-called Upanishadic period when writing began to be studied by the Hindus. This period will suffice for our humble purpose here. We have no ambition to fight with the Western Historians with the object of carrying ourselves back to the very beginning of time which is after all only condemned by them as extremely barbarous.

द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं मुनीश्वर ।

योगस्तद्वृत्तिरोधो हि ज्ञानं सम्यगवेक्षणम् ॥

"There are two processes of *purifying* the Chitha known as Yoga and Gnana. The former refers to a *negative* process of destroying obstructions, whereas, the latter refers to the *positive* process of acquiring Gnana."

This is too clear to require explanation. Vide भगवद्गीता ।

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥

Sri-Krishna said :—

“I have long ago proclaimed to the world two religious processes. The Yogi should take to Karma-Yoga and the Samkhyas to Gnana-Yoga.” Vide Skanda Puranom Kasi-Khanda.

बहुव्याकुलचित्तानां विचारात्तत्त्वधीर्न हि ।

योगो मुख्यस्ततस्तेषां धीर्दृष्टेन नश्यति ।

अव्याकुलधियां मोहमात्रेणाच्छादितात्मनाम् ।

सांख्यनामा विचारः स्यान्मुख्यो छटिति सिद्धिदः ॥

“To those who are given up to various worldly desires, the process of meditation could not procure the knowledge of the Tatwoms. They should therefore take to Yoga by whose practice their Budhi will be purified. But to those who are above worldly allurements, the philosophical process of Samkhya meditation will soon procure Gnana.”

The existence, necessity and utility of the two well-known Kandas of the sacred Vedas are here established beyond a doubt, in spite, of the Western Sanskritists who denied the existence of the Gnana-Kanda at the time of our venerable forefathers. Why do they unanimously insist on this single point in season and out of season ? Because, they have no such ancient religious literature to boast of. Have they any now ? But why should we be held responsible for it ? They want to connect themselves with the Hindus in India, by establishing a previous *common stock* from which all the Eastern and Western Aryans have originated. No Hindu however ever wants it. But whence did the other nations in the world originate ? From some other common stock, of course. Whence did all the common stocks originate ? It must have been from an unknown *single stock*. Any how, among the animal creation, man is man, and that is enough for our present purpose. We only want to distinguish a Hindu,

from a *Non-Hindu*, whether he is found in Asia, Europe, Africa, America or Oceania. The very first duty of a Hindu is *Ahimsa* first mentioned in the ten categories of *Yama* which is the first among the eight *Angas* of *Yoga*.

अहिंसा सत्यमक्रोधं ब्रह्मचर्यं दयार्जवम् ।

क्षमा धृतिर्मिताहारः शौचं चैव यमा दश ॥

Vide Meru-Tantram.

हिंसायां दूयते यस्मात् हिन्दुरित्यभिधीयते ॥

"He who feels aggrieved even at the thought of Himsa or cruelty, is defined as a *Hindu*."

This is a scientific definition from one of our authentic religious texts, of what period we care not. We do not want any ingenious interpretations for our religious matters, like the 'cows' walk' or donkeys' walk, from Western authorities who wish to gamble with us. We are neither anxious nor can we afford to include in the definition of a Hindu any one who would not even give the least thought to his beastly perpetrations of horrible

CRUEL TIES.

The two religious *paths* noticed above as leading to the knowledge of the Supremo Being verily represent the two paths of *Asavaditya* styled *Devayanom* and *Pitriyanom* as used in the sacred Vedas. They cannot therefore refer to day and night as foolishly misunderstood by the modern literati. *Both paths* belong to the Holy Aditya *within* where the very idea of *darkness* is altogether irrelevant. The mistake lies in taking the Atma wrongly for the external Sun. No doubt the shining entities in the sky are often used as *analogies* to explain in the Vedas, the workings of the internal Atma. But that is no reason or excuse to turn the subject *upside down*. Again, another serious mistake too often occurs in the interpretation of an analogy itself especially as used in the religious texts. The analogies are therein intended to explain the nature of the unknown Bramhan, and it would be absurd to go in for too many comparisons of detail. How the scope

and application of such analogies should be understood is clearly explained as follows in the Yoga-Vasishtha. मुमुक्षुव्यवहार प्रकरणम्—Sargas 18 and 19.

येनेहाननुभूतेऽर्थे दृष्टेनार्थेन बोधनम् ।
 बोधोपकारफलदं तं दृष्टान्तं विदुर्वुधाः ।
 दृष्टान्तेन विना राम नापूर्वार्थोऽवबुध्यते ।
 यथा दीपं विना रात्रौ भाण्डोपस्करणं गृहे ।
 ब्रह्मोपदेशे दृष्टान्तो यस्तवेह हि कथ्यते ।
 एकदेशसधर्मत्वं तत्रान्तः परिगृह्यते ।
 विशिष्टांशसमर्थत्वमुपमानेषु गृह्यते ।
 को भेदः सर्वसादृश्ये तूपमानोपमेययोः ।
 दृष्टान्तबुद्धावेकात्मज्ञानशास्त्रार्थवेदनात् ।
 महावाक्यार्थसंसिद्धा शान्तिर्निर्वाणमुच्यते ।
 तस्माद्दृष्टान्तदार्ष्टान्तविकल्पोल्लसितैरलम् ॥

“A *Drishtanta* or analogy is defined as the process of rendering an unknown object *conceivable* by illustrating known objects. Unknown things cannot be understood without such illustrations, as no objects within the house could be picked up in the night, without lamp light. In the explanation of the unknown Bramhan by analogies, only some common factors should be taken into account. For, analogy deals only with certain *special features*. It makes no comparisons of all the details. An analogy is meaningless if there be complete comparision, as it then destroys the difference between the objects compared. Therefore, by careful attention to the special points of comparison alone, the gist of the Maha-vakya explained in the Gnana-sastras, should be grasped and ignorance removed. Thus, let there be no more confounded confusions as to the *limitations* of analogical comparisons.”

Our venerable forefathers had the wisdom to foresee the mistakes, the modern enlightened interpreters are likely to

fall into. And yet, they were barbarians and the modern generation is all-wise. Disgraceful

INGRATITUDE...

Let us now examine carefully the technical significance of the two paths of the *Asavaditya*.

The Devayanom and Pitriyanom.

These are no doubt compared with the Utharayanom and Dekshinayanom of the Sun, which represent the Northern and Southern *paths* of its half-yearly courses. Each Ayanom contains days and nights of 6 months. There is however no comparison of *light and darkness* here. Both courses of the Sun as well as of Bramhan are *bright* and never dark. If the Dekshinayanom at the North Pole consists of six months' continued night, it is the *least appropriate* for an analogical comparison with Pitriyanom described in the Vedas. The *two bright courses* are alone compared here. Thus, the Sun at the *Equator* is the only available appropriate object for comparison here. The further the Sun is removed from the Equator, to the south or to the north, the less it is suited for the intended comparison. As far as the two *Yanoms* are concerned, the Sun at the North Pole as well as at the South Pole is equally *inappropriate* for a suitable Drishtanta. The two yanoms are in themselves different from *Ayanoms*, the former denotes *travelling* and the latter only a *path*. All this will become clear when the technical significance of the Pitris is correctly understood.

The Pitris.

The significance of the term *Pitris* as used in our religious literature has been examined in detail in pages 446 to 469 Volume I, and it would be unnecessary to go over it here. The Pitris represent only the five sacred *Tatwoms* technically known as the 5 *Tanmatras*, named शब्द स्पर्श रूप रस गन्ध । They allude to the *basic principles* of the 5 Maha-bhūctas or subtle elements which are in themselves the basic principles fo

the gross elements known to man as Akasa, Vayu, Agni, water and earth. The Tanmatras are thus stationed two planes *higher* than the elements of the modern scientist. They refer to a philosophical and religious conception of an extremely subtle character, and are intended for the benefit of the religious Hindu. No alien religionist need feel uneasy, here or bother his head with them. Tanmatras are Itihastically described as having originated directly from the body of Bramha and as having been named by Him as *Pitris* or *Fathers* in the interest of all the religious people. Their *Ayanom* or path was also named by Bramha in *symbolical* language as *Dekshinayanom*.

तन्मात्रा निर्य्युदेहात् धूमवर्णकृतत्विषः ।

तान् दृष्ट्वा सहसा ब्रह्मा तिर्यक्संस्थास्ततोमुखान् ।

भवन्तः पितरः सन्तु सर्वेषां गृहमेधिनाम् ।

इत्युक्त्वा तु तदा ब्रह्मा तेषां पन्थानमाकरोत् ।

दक्षिणायनसंज्ञन्तु पितृणां च पितामहः ।

तस्मिंस्तस्मिंस्तु तन्मात्रा तेन तन्मात्रता स्मृता ॥

Again, the Pitris and the Devas are said to be *fathers* mutually. The Devas are the sons of Rishis ; the Pitris are the sons of Devas ; and the Rishis are the sons of Devas. All this is so *settled* in the Sastras.

अन्योन्यपितरो वै ते देवाश्च पितरश्च ह ।

ऋषीणां देवताः पुत्राः पितरो देवसूनवः ।

ऋषयो देवपुत्राश्च इति शास्त्रविनिश्चयः ॥

The *Rishis*, *Devas* and *Pitris* are here described as mutual fathers and sons ; and the argument offered for it is, that it is so settled in the Sastras. Such passages are misunderstood by Western Sanskritists as mere dogmatic nonsense. The assertion here plainly implies that they are scientific technicalities which should not be foolishly rendered *literally*. All of them are too sacred to be reduced to *darkness or night* for the unworthy display of intellectual gymnastics.

stics by anti-Hindu creeds. The Sastras have long peremptorily settled that the *Rishis* are like the *Devas* and the *Pitris*, divine and *not human*. If the Western Sanskritists, who are but the students of our worthless pseudo-pandits, could not yet understand these scientific facts, the sacred literature is surely not to blame.

Further, the strength of the *Pitris* is said to lie in *Yoga* upon which *Soma's* transactions depend. This *Soma* is the supporter of the *Jagat* and the *Bhootas*, as well as the supplier of *Amrita* to the *Devas*. This is assured to be *real truth*.

पितॄणां हि बलं योगो योगात्सोमः प्रवर्तते ।

सोमाधारं जगत्सर्वं एतत्तथ्यं प्रकीर्तितम् ।

आधारः सर्वभूतानां देवानाममृताकरः ।

The strength of the *Pitris* lies in *Yoga* and *Soma's* work depends on *Yoga*. This clearly points to the technical fact that the *Pitris* and *Soma* allude to *Yoga*. This is also assured to be the *real truth* through fear for the onlightened interpreters of the West. The *Pitris* are thus as valuable and as sacred as the *Devas* themselves. They could not be shelved into the regions of darkness by making them the dwellers of the 6 months' continued night at the Poles. Evidently our ingenious interpreters mistook them for the *Asuras* who are sometimes described Itihassically as creatures of darkness or ignorance. This is after all only one among their thousand slips of the intellect.

The *Pitris* of the *Pitri-yanom* representing the 5 *Tanmatras* refer to *Yoga*, and *Soma* is their final goal. This is settled for us by our religious texts. इति शास्त्रविनिश्चयः । The *Pitri-Yanom* of the *Asavaditya* is compared to the *Dekshinayanom* of the Sun for a *Drishtanta*. The *Pitri-yanom* thus refers to the *Yogic practice* which leads to *Soma* the ultimate region of the *Tanmatras*. The *Deva-yanom* similarly compared to the *Uttarayanom* refers to the *higher practice of Gnana*. The *Pitriyanom* and the *Deva-yanom* of the *Asavaditya* thus refer to the two *Yanoms* or

workings in the two *bright paths* or Ayanoms for securing the knowledge of Bramhan. The goal of the Pitris is styled *Soma*, and that of the Devas is named *Soorya*. These are the two glorious paths pointed out in the sacred *Vedas* to secure the knowledge of Bramhan. एतौ वै सूर्याचन्द्रमसोर्महिमानौ ब्राह्मणो विद्वान् अभिजयति—तस्मात् ब्रह्मणो महिमानमाप्नोति । इति श्रुतेः । This is illustrated in the *Vedas* by the Drishtanta of the Utharayanom and Dekshinayanom of the Sun. ज्योतिषामयनं चक्षुः । So far, the exact nature of the contents of the sacred *Vedas* is clear to every discerning Hindu, in spite of the incessant pourings of poisonous gas from the civilized West. All the Astronomical, Philological and Historical theories maliciously manufactured during the past two centuries by the Christian Sanskritists and Historians of the West, with the express object of calumnising the religious Hindu in India have now totally

VANISHED.

SECTION 10.

The Arithmetic of the Yegnas.

We have enumerated in the previous Section several important Arithmetical technicalities for which no explanations would ever be forthcoming from the Western Sanskritists. These were picked out from within the very literature they have willingly and unanimously accepted as the *oldest* unwritten lore of the unlettered Vedic Indian. This literature has now been handled by them for nearly 200 years ; and they were in the end forced to confess that many a portion in it still remains unintelligible to them. The remaining voluminous texts we possess have also been declared as of later origin and of a worthless character, having no connection even with the recognised portion. That small portion how-

over has greatly interested them historically, philologically and Astronomically ; and by their strenuous efforts they have discovered from within it that the Vedic Indian was an illiterate fool who had no idea of God or Nature. His childish Vedas display his ignorance even of ordinary matters in all walks of life. No attribute that would discredit him as a human being is now spared in the Western elucidations of his sacred literature consisting of 14 scientific Vidyas. This indeed is the history of all the religious texts on Hinduism as they fared in the hands of the Western scholars during the last two centuries. But, by the enquiry we have hitherto made, we have also conclusively proved the following facts.

1. The informations the Western Scholars have gathered on the subject through the help of their Indian Munshis are completely wrong and absurd. The quasi-educated Pandit of the Munshi type has all along belonged to a very inferior class actually despised in India and often hated by the educated classes. They are no better now, if not immensely worse, their ignorant and voluntary elucidations of an unstudied subject being simply repulsive. The boasted settled opinions of the Western Sanskritists are entirely based upon such despicable stuff and are now proved to be completely wrong. They would certainly be recognised and remembered in future as extremely frivolous and

MALICIOUS.

2. To be more specific:—the Western scholars have misunderstood and misinterpreted all the important technical words such as, Veda, Sruti, Rishi, Samhita, Yuga, Asavaditya, Devas, Pitris, Itihasa, Purana, &c., There is absolutely no excuse for this folly or mischief.

3. They have failed even to look into the meaning of the term *Vedas* and have ignorantly reduced their contents to mere descriptions of astronomical occurrences as understood by any barbarian. Their objectionable attitude here, in this so-called civilized age, is surely worse than barbarous. They have at the same time failed to notice the fact that they have

not got a single word in their religious literature which conveys the highest philosophical and religious conception the term Veda signifies. The uncalled-for misinterpretations are simply vandalistic.

4. The voluminous texts known as the Itihasas and Puranas which constitute the legitimate commentaries of the Vedas are slighted as spurious productions of later origin, for the simple and single reason that they have been found too tough for their wanton jugglery. Their contents are mostly unintelligible to them owing to the utter ignorance of the simple technicalities within them. They represent a high class Sanskrit literature which any intelligent student of the language is sure to feel proud of. Their total condemnation at present, displays the pitiable lack of appreciation even of the beauties of literary excellence. They are blindly declared to be of very recent origin while the Upanishadic period has been traced back to the fifth century B. C. The following from the *Sita-Upanishad* plainly states that the sacred *Itihasas* and *Puranas* are so important that they are recognised as supplementary *Angas* to the Vedas.

इतिहासपुराणाख्यमुपांगश्च प्रकीर्तितः ॥

Vide also 3-1 Chhandogya-Upanishad which is luckily one of the ten recognised *major* Upanishads.

इतिहासपुराणं पुष्पं ता अमृता आपः ॥

Besides giving the lie direct to their off-hand condemnations, this clearly proves that the contents of the Upanishads have not been looked into by the reputed scholars of the West. Whatever may be the period assigned by them to the Upanishads, the Itihasas and Puranas are recorded therein as religious texts *previously existing*. The so-called historical inferences of the West, are here proved by the *documentary* evidence of the Upanishads, to be shamelessly based upon

UNTRUTHS.

5. The chief and the most vital mistake in the interpretation of the sacred Vedas virtually commenced with the

misapplication of the *Arithmetical technicalities* noticed above. All of them belong to the glories of the *Asavaditya within*, and they have to be applied to the two *Yanoms* or religious practices of *Yoga* and *Gnana* explained above. The Vedic gods and goddesses such as *Indri*, *Brahaspathi*, *Pooshen*, *Aswins*, *Usha*, *Saraswati*, *Soma*, *Yama* &c., are verily the *glories* of *Asavaditya*. The shining entities in the sky are only used as *Drish-tanta*, wherein the two *Ayanoms* or *bright paths* alone are utilised for illustration. ज्योतिषमयन चक्षुः । The two *Yanoms* of the *Asavaditya* are not compared with the *Yanoms* or *movements* of the *Sun*; because, no proper analogy could then be secured. The *Yanoms* or *workings* of the *Asavaditya* which are *always bright*, are alone the subject matter of the *Vedas*. It is physically impossible to institute a proper comparison with the *movements* of the *Sun* during his half-yearly courses. Even taking the *Sun* at the *Equator* which is the best position available, the two courses contain equal divisions of day and night. But the idea of *night* or *darkness* is in itself entirely out of place here. Hence, the two *Ayanoms* or paths of the *Sun's* course (which may generally be conceived as *bright* since they belong to the shining *Sun*) are selected, for the required *Drish-tanta*, whose unavoidable *limitations*, should never be forgotten.

That the explanation furnished here is no ingenious theory newly manufactured, like the Western Storm theory, Dawn theory or Stellar drama theory, would be clearly evident from the following extracts from the sacred *Niruktoṃ* which is one of the six recognised *Angas* of the *Vedas* themselves.

संवत्सरप्रधान उत्सरोर्द्धर्चः । नादित्यप्रधानः । समस्तानि हि भूतानि एतस्मिन् संवसन्तीति संवत्सरः ॥

"The Mantras specify *Samvatsara* as the important factor and not the *Aditya*; and that *Samvatsara* represents the divine Entity which when secured becomes the blissful dwelling for all beings."

Again, संवत्सरो वै प्रजापतिः । इति श्रुतेः ।

"What is meant by Samvatsara is *Prajapati* Himself.' *Prejapati* means lord of the *Pre-jas* or well-born entities which always allude in the sacred literature to the 24 *Tatwoms* or the basic principles of the whole cosmology of man. This shall be noticed shortly. The two *Yanoms* namely, the *Deva-yanom* and the *Pitriyanom* of the *Asavaditya taken together* make up the technical Samvatsara known as *Prejapati*. This means in plain language that the religious processes known as *Gnana and Yoga* constitute the technical *Prejapati*, and they are analogically compared to the two *Ayanoms* or paths of the Sun known as *Utharayanom* and *Dekshinayanom*. The technical *Masas* of the technical Samvatsara are also clearly defined in *Niruktom* thus :—

मासा—मानात्—मीयते हि तैः संवत्सरः ।

"The unit by which the Samvatsara is measured, or the factors that make up a Samvatsara, are called *Masas*." These technical *Masas* must of course represent the real *component parts* of the technical Samvatsara. It would be sheer nonsense to interpret them as *mere astronomical months*. Without resorting to ingenious theories and twistings of passages, we have now secured, by a mere reference to the sacred literature itself, the exact technical meanings of the two *Ayanoms*, the two *Yanoms*, the *Samvatsara*, the *Prejapati* and *Masa*.

It is with such highly scientific and extremely philosophical conceptions of religious facts that the foolish Vedic Indian played his Stellar drama, in his dark ages of barbarism. But what have the Christian Sankritists of the West in their religious literature to boast of, in this famous age of civilization, in comparison with a single item noticed above? One exceptionally peculiar feature they possess is, as a wise Chinese General once aptly observed, their inherent tendency to ridicule others without a knowledge of them. Look, with what enviable ease, the learned scholars of the West have so long been able to condemn all the technical facts we have been hitherto noticing. It gloriously displays the artistic beauty of their extreme

OVERBOLDNESS.

Several cases of Arithmetical technicalities have been enumerated in the previous Section and there are no doubt many more similar ones within the sacred Vedas whose Western misinterpretations are alone being scrutinised here. But anything more than what is absolutely required to convince our beloved readers of the serious and impending danger of accepting or even respecting wrong and injurious opinions of the West, would be beyond the scope of this little essay. The mere enumeration of the technical facts above referred to would more than suffice to close the mouths of all the Western Sanskritists for a pretty long future. We need not therefore digress here on their account. We must for the future, strictly confine ourselves to the examination of the technical facts required for our own enlightenment. We must now resume our old questions about the Yagnas or sacrifices. We have already seen *why* we should perform them. That self-purification is the real object of Yagnas has been clearly understood. We have now to ascertain *what* to sacrifice and *how* to sacrifice as ordained in the Vedas, and also what would be the beneficial *results* of such sacrifices. We cannot here gather the required informations from the Vedas themselves. Their scope is limited to the specification of Dharmas and that of the Smritis to the necessary rules for performing Dharmas.

श्रुतिस्तु धर्मो विज्ञेयो धर्मशास्त्रस्तु वै स्मृतिः ॥

We still stand in need of clear definite explanations which could be secured only from the legitimate commentaries of the Vedas, namely, the Itihāsas and Purānas. They abound in explanations furnished in various skilful methods so as to suit the varying intellectual capacities of man. Every arithmetical riddle which confused and befooled the misguided interpreters of the West, will be found clearly explained therein. Lokamānya in his 'Arctic Home', pages 340 to 350 notices several arithmetical technicalities, and finds that most of them fall under '*the seven-fold and ten-fold divisions,*'

He did not however attempt to solve them, but only tried to use in vain, one or two of them to explain his 'Arctic Home theory.' But we have plainly seen that the Sun's position except at the *Equator* is inappropriate for any analogical *Drishtanta*. The seven-fold and the ten-fold divisions as applied to the preformance of *Yegnas* under reference may therefore be first examined. The following from the *Mahabharata*, *Aswa-medha-Parva*, will not only throw ample light on the subject of *Yegnas*, but also on several other matters which fall under the seven-fold and ten-fold divisions in the *Vedas*.

- (a) अगन्धमरसस्पर्शमरूपं शब्दवर्जितम् ।
 यतः प्रवर्त्तते तन्त्रं यत्र चैतत्प्रतिष्ठितम् ।
 प्राणोऽपानः समानश्च व्यानश्चोदान एव च ।
 तत एव प्रवर्त्तन्ते तदेव प्रविशन्ति च ।
 समानव्यानयोर्मध्ये प्राणापानौ विचेरतुः ।
 तस्मिन् सुप्ते प्रलीयेते समानो व्यान एव च ।
 अपानप्राणयोर्मध्ये उदानो व्याप्य तिष्ठति ।
 तस्माच्छयानं पुरुषं प्राणापानौ न मुञ्चतः ।
 प्राणो नोपहते यत्तु तमुदानं प्रचक्षते ।
 तस्मात्तपो व्यवस्यन्ति तद्वत् ब्रह्मवादिनः ।
 तेषामन्योन्यसक्तानं सर्वेषां देहचारिणाम् ।
 अग्निर्वैश्वानरो मध्ये सप्तधा विहितोऽन्तरा ॥

"The five vital *Prānas* originate from *Brahman* which is devoid of शब्द स्पर्श रूप रस गन्ध, and merge in it. *Prana* and *Apana* lie between *Samana* and *Vyana*. *Udana* lies between *Prana* and *Apana*. *Samana* and *Vyana* disappear in sleep, but not *Prana* and *Apana*. When *Prana* is uninjured, it is called *Udana* for whose development the wise perform *tapas*. These vital *Pranas* which remain in all bodies are mutually related, and in their midst lies the *Agni* called *Vyswanara* in 7 forms."

The five Pranas and the Agni named Vyasanara in 7 forms are explained here.

(b) घ्राणं जिह्वा च चक्षुश्च त्वक्च श्रोत्रं च पञ्चमम् ।

मनो बुद्धिश्च सप्तैता जिह्वा वैश्वानरार्चिषः ।

घ्रेयं दृश्यं च पेयं च स्पृश्यं श्राव्यं तथैव च ।

मन्तव्यमवबोद्धव्यं ताः सप्तसमिधो मताः ।

घ्राता भक्षयिता द्रष्टा स्पृष्टा श्रोता च पञ्चमः ।

मन्ता बोद्धा च सप्तैते भवन्ति परमृत्विजः ।

घ्रेये पेये च दृश्ये च स्पृश्ये श्राव्ये तथैव च ।

मन्तव्येऽप्यथ बोद्धव्ये सुभगे पश्य सर्वदा ।

हवीष्यभिषु होतारः सप्तवा सप्त सप्तसु ।

सम्यक्पक्षिप्य विद्वांसो जनयन्ति स्वयोनिषु ।

पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम् ।

मनोबुद्धिश्च सप्तैता योनिरित्येव शब्दिताः ।

हविर्भूतगुणाः सर्वे प्रविशन्त्यभिर्जं मुखम् ।

अन्तर्वासमुषित्वा च जायन्ते स्वासु योनिषु ।

तत्रैव च निरुद्ध्यन्ते प्रलये मृतभावने ।

ततः सञ्जायते गन्धः ततः सञ्जायते रसः ।

ततः सञ्जायते रूपं ततः स्पर्शोभिजायते ।

ततः सञ्जायते शब्दः संशयस्तत्र जायते ।

ततः सञ्जायते निष्ठा जन्मैतत्सप्तवा विदुः ।

अनेनैव प्रकारेण प्रगृहीतं पुरातनैः ।

पूर्णाहुतिभिरापूर्णास्ते पूर्यन्ते हि तेजसा ॥

"The 5 Gnaana-indrias, Manas and Budhi are the 7 tongues of the Agni named Vyasanara. The objects of the five In-

drias, Manas and Budhi are the 7 *Samits* or fuel. The basic principles or the conceptions of the Self underlying the 5 Indrias, Manas and Budhi are the 7 *Ritwics* or sacrificers. When the wise sacrifice through the seven Ritwics, the 7 Samits into the seven tongues of Agni, they come out purified through the 7 *Yonis*. They merge in the same Agni at the time of final emancipation. The 7 Yonis are the 5 subtle elements, Manas and Budhi. Having remained in the Agni for some time, they reappear in their purified forms as Sabda, Sparsa, Roopa, Rasa, Gendha, Samkalpa and Nishta. These are the 7 *Jenmas* or births. This is the process by which our *forefathers* performed complete sacrifice and thereby filled themselves with light or knowledge."

We have now secured clear explanations for several seven-fold divisions pertaining to the Vedic Yegna under reference. The seven-tongued Agni is situated in the 5 Pranas of man and not in the sky. There are also similarly 7 Samits, 7 Ritwics, 7 Yonis, 7 Jenmas connected with this Agni. The exact nature of the Vedic Yegnas as performed by our venerable forefathers is thus plainly told here. The Maha-Bharata as an Itihasa has creditably done its work here as a commentary of the Vedas. With regard to this most scientific and philosophical Yegna, there is not the slightest doubt that the great scholars of the West are up to date completely

IGNORANT.

Look at the Western translation of Taiterya-Aranyaka I—7—for.

सप्तशीर्षण्याः प्राणाः सूर्या इत्याचार्याः । सप्तर्विजः सूर्या इत्याचार्याः । "The 7 Suns, Acharyas say, are 7 manifestations of Pranas ; or 7 Ritwigs."

Who are these Acharyas that give these opinions ? The Araynaka is no treatise containing discussions of this kind as foolishly misunderstood. It is as sacred as the Vedas. This very Mantra is used when the Dekshina or presents are offered to the religious Preceptor at the end of a religious ceremony. How absurd and irrelevant would be the Western

translation here? In spite of all the biased and ignorant Western mistranslations, the passage undoubtedly signifies thus,

“What are described as the seven-headed Pranas, the seven Ritwigs and the seven Sooryas, are in reality the Acharyas or Gurus of the religious Hindu.”

On the occasion of giving a donation to the religious Precceptor his person is invested with the philosophical idea of an Acharya in the Vedas. An Acharya or Guru is specially explained everywhere in our religious literature as alluding to the destruction of darkness or ignorance by light or Gnana, Gu meaning darkness and Ru meaning destruction. Vide अद्वयतारकोपनिषत् ।

गुरुशब्दस्त्वन्वकारः स्यात् रुशब्दस्तन्निरोधकः ।

अन्वकारनिरोधित्वात् गुरुरित्यभिधीयते ।

गुरुरेव परंब्रह्म गुरुरेव परा गतिः ।

गुरुरेव परा विद्या गुरुरेव परायणम् ॥

The Vidya, the goal and the Para-Bramhan, verily represent the real Guru. Such are the magnificent philosophical ideas conveyed in the Vedic Mantras. It is impossible for a religious Hindu who knows very well the above technical facts even in his daily practice of religious rituals, not to treat with utter contempt the irrelevant and absurd Western mistranslation of the Mantra in the Aitereya-Aranyaka. The fun of it does not end here. Their object is not mere translation. They only want to condemn the sacred Vedas of the religious Hindu by any possible means. The seven tongued Agni, the seven-fold Soorya, the seven-headed Pranas, the seven Ritwigs, the seven Samits, the seven Yonis and even the single-headed Acharyas mentioned in the above Mantra are easily transferred to the sky by the Western Sanskritists and reduced to foolish and meaningless Astronomical descriptions of the barbarous Vedic Indian. Every Arithmetical

seven-fold division mentioned in the sacred Vedas must meet with the same fate in the hands of the learned scholars of the West. Because, they have no other weapons for attack Their wanton interference has all along been simply

CONTEMPTUOUS.

The ten-fold divisions.

The following from the same Aswa-medha-Parva clearly explains the Vedic ten-fold divisions in Yegnas.

निबोध दशहोतृणां विधानमिह यादृशम् ।
 श्रोत्रं त्वक् चक्षुषी जिह्वा नासिका चरणौ करौ ।
 उपस्थं पायुरिति वाग्धोतृणि दश भामिनि ।
 शब्दस्पर्शौ रूपरसौ गन्धो वाक्यं क्रिया गतिः ।
 रेतोमूत्रपुरीषाणां त्यागो दश हवींषि च ।
 दिशो वायूरविश्वन्द्रः पृथ्व्यग्नी विष्णुरेव च ।
 इन्द्रः प्रजापतिर्मित्रं अग्नयो दश भामिनि ।
 दशेन्द्रियाणि होतृणि हवींषि दश भामिनि ।
 विषया नाम समिधो हूयन्ते तु दशामिषु ।
 चित्तं सुवश्च वित्तं च पवित्रं ज्ञानमुत्तमम् ॥

"The 5 Gnana-indrias and the 5 Karma-indrias together make up the 10 *Hotas* or sacrificers. Their functions and workings constitute the 10 *Havis* or fuel. Their basic divinities named Dic, Vayu, Revi, Chandrā, Prithivi, Agni, Vishnu, Indra, Prejapati and Mitra are the 10 *Agnis* into which the 10 *Visheyas* or Havis are to be sacrificed as Samits or fuel. The ladle with which the Havis is to be sacrificed is man's *Chitha*. The wealth required for the Yegna is the sacred *Gnanom* itself."

The 10 *Agnis* are here specified as representing the Vedic gods and goddesses we have explained in Section 5 as stationed within the body of man. The 10 *Hotas* or sacrificers are the 10 *Indrias* of man. The 10 *Visheyas* of the 10 *Indrias* are the *Havis* or the 10 *Samits*. The ladle by which the *Havis* is to be taken and sacrificed is the *Chitha* of man. The wealth that is required to celebrate the sacrifice is pure *Gnanom* itself. Nothing could be more plainly and more sensibly described. Everything specified here remains in man, and there is absolutely nothing in the sky corresponding to the so-called *Vedic Myths* ignorantly made out by the Western Sanskritists. Where lies the difficulty now in understanding the *direct relevancy* of these descriptions to the ten-fold factors mentioned in the Vedic *Yegnas*? If they are correctly understood and properly interpreted without a bias, the insurmountable difficulty for ridiculing the religious Hindu would of course, immediately appear. That cannot be denied. Therefore, the Christian Sanskritists of the West must resort to means which could only be

I N F A M O U S .

The explanations for the seven-fold and ten-fold divisions above noticed, cover almost all the items specified in the Vedas under those particular divisions, and it is therefore unnecessary to examine any more of them here. We have not only found that the Western Sanskritists have no means of misinterpreting these Arithmetical technicalities in their own crooked fashion, but also that their translations referring to the *Mantras* connected with them, are entirely wrong and unwarranted. There is only one more important Arithmetical figure worth noting in this connection, namely, the number 24 as pertaining to the *Chhandas* and the *Satras*.

As noticed in the previous Section, the *Gayatri Chhandas* consists of 24 syllables, and the number of times the *Arambhaniya Mantra* for the Vedic *Satras* has to be repeatedly chanted is 24. It is indeed a pity that this curious number 24 never suggested the possibility of its containing anything

religious about it to the Christian Sanskritists of the West up to date. The number of Elders clothed in white garment, standing around God seated on the throne in Heaven, as mentioned in the Bible, is also another 24. We are not in the least anxious to know here whether the Bible was written or sung before or after the so-called Vedic age. That a similar 24 exists even now in the Christian Bible though still unintelligible to the Western Christian scholars themselves, is sufficient for our present purpose. Any Western criticism upon our Vedic 24 without any explanation, for their Biblical 24, could not certainly deserve our notice. This sacred number 24 as used throughout the 14 Vidyas including the portion recognised by the Western Sanskritists as the oldest unwritten literature of the Vedic Indian, refers and refers only to the 24 basic philosophical Tatwoms, or the divine glories to which the whole of human cosmology is scientifically traced. A 25th number is also added as representing the Ultimate Divinity itself.

The number 24 is sometimes *increased* for the purpose of explaining elaborately the philosophical ideas imbedded therein. It is also similarly *reduced* with a view to explain in a more abridged style. Vide Varaha-Upanishad.

चतुर्विंशति तत्त्वानि केचिदिच्छन्ति वादिनः ।

केचित् षट्त्रिंशत्तत्त्वानि केचित् षण्णवतीनि च ।

ज्ञानेन्द्रियाणि पञ्चैव श्रोत्रत्वग्लोचनादयः ।

कर्मेन्द्रियाणि पञ्चैव वाक्वाण्यंश्यादयः क्रमात् ।

प्राणादयस्तु पञ्चैव पञ्चशब्दादयस्तथा ।

मनोबुद्धिरहङ्कारश्चित्तं चेति चतुष्टयम् ।

चतुर्विंशति तत्त्वानि तानि तत्त्वविदो विदुः ॥

"The Tatwoms are scientifically classified into 24-36 or 96 in number. The 5 Gñana-Indrias, the 5 Karma-Indrias, 5 Prāṇas, 5 Tanmatras, Mañās, Budhi, Ahomkāra and Chithā

make up the 24 *Tatwoms* well-known to the wise." Vide Bhagavat-Gita, Adhyaya 7—3-4.

भूमिरापोनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ।

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो यदेदं धार्यते जगत् ।

Sri-Krishna said:—

"The 5 subtle elements, Manas, Budhi, and Ahomkara constitute the 8 Prekritis. Beyond them is my divine *Prekriti* which in the form of Life Principle supports the Jaget." Similarly, the sacred *Apa* everywhere ridiculously and persistently mistranslated by every Western Scholar as *the waters*, represents the very same philosophical *Tatwoms*—Vide Sata-patha-Bramhanom XI—1-6-1; Aitereya Upanishad I—1; Manu-Smriti I—9; दिव्याः आपः । 'The divine *Apa*.' We have noticed this in detail in pages 10 to 13, 'Varna, Jati and Caste';

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।

नाराज्जातानि तत्त्वानि नारा इति जगुर्बुधाः ॥

"*Apa* and *Naara* technically represent the *Tatwoms*". आप्ते प्राप्ते अनेनेति आरः । "That by which the final goal is attained, is *Apa*."

The sacred philosophical *Tatwoms* themselves, are up to date ignorantly misunderstood by the Western Sanskritists as merely alluding to the *categories* of human psychology. These categories could never constitute the scientific *Tatwoms* mentioned in the 14 *Vidyas*. They are therein specially branded as *Avidyas*. *Tat-twom* means *That-ness* or the glorious nature of the Supreme. The *Tatwoms* thus represent only the *divine bases* of all the boasted categorical *Avidyas* of the Western Sanskritists and *not* the categories themselves. Of what use after all is, the Western absurd mistranslation of

extremely scientific terms, such as Apa, Tatwoms &c., offered gratis in this reckless fashion ? The whole of it is mere

R U B B I S H .

Again, what are the *twelve Adityas* mentioned in the Vedas ? Vide Satapatha Bramhana XI—6-3-3 ; कतम आदित्या इति । द्वादशमासाः संवत्सरस्यैत आदित्याः । Even a *mere literal* translation must mean as follows ; “ How many are the Adityas ? There are 12 Maasas for the Samvatsara and *therefore* so many Adityas.” We have already noticed the technical significance of Maasa and Samvatsara ; as well as the fact that Aditya is less important in the Drishtanta as compared with the Samvatsara—नादित्य प्रधानः । The technical Maasa is the unit by which the technical Samvatsara is measured. मीयते हि तैः संवत्सरः । The technical significance of the passage quoted above is clearly explained in many a sacred text. The following from Ananda Ramayana furnishes a comprehensive explanation of the whole.

ज्योतिर्लिङ्गं द्विषड्कं तु द्वादशादित्यनामकम् ।

दशेन्द्रियमनोबुद्धिर्नामभिर्माति सत्स्फुटम् ॥

“ What are known as the 12 bright Lingas and the 12 Adityas represent the purified Tatwoms namely, the 10 Indria-Tatwoms, the Manas-Tatwom and the Budhi-Tatwom.”

It is absurd here to interpret these 12 Adityas as separate *month-gods* of an ordinary year, as the Western Sanskritists have readily done. If the Vedic Indian were only a barbarian, he could not possibly be credited with any better conception of the Sun than as a *Day-god*. Weeks and months must be unknown factors to him. Any how, we are now convinced that the Western Sanskritists could on no account be credited with any technical knowledge of our 14 Vidyas. The sacred number 24, its expansions and abridgments we have noticed above, are highly useful for our religious advancement. It is

however such harmless Arithmetical technicalities that virtually constitute the sacred Sankhya philosophy or the religious science which teaches by the enumeration of Tatwoms. Unfortunately, even this, the learned Professor Macdonell was pleased to condemn in one and the same breath, both as *Dualistic and Atheistic*, that is $2=0$. Evidently, he forgot even his arithmetic in his angry mood, and was overpowered by religious

ANIMOSITY.

Further, the terms *Savita, Poosha, Bhaga &c.*, found in the Vedas, are used to denote only the special features of the Asavaditya within the heart of man, in reference to the different rituals ordained. They represent no Astronomical entities in the sky as misinterpreted by the Western Sanskritists. Vide Niruktom अस्य आदित्यस्य इतराणि सवितृभग-
पूषादीनि बहुप्रयोगविषयाणि । देवतायज्ञमपेक्ष्येदमुच्यते ॥

Similarly, there is a very important and noteworthy mistake in the Western translation of *Usha into Day Dawn*. We have already pointed out in Section 5 that the technical Usha is named *Dekshina* and that the Aditya is described as her son. She is also said to possess the knowledge of the First Day. जानत्यहः प्रथमस्य नाम । She does not *forsake* the region of the True one. ऋतस्य धाम । These vitally technical descriptions have undoubtedly been remaining unintelligible for 200 years now to the voluntary corps of Western translators of the Sacred Books of the East; and more than 101 percent of what they pretended to know all this time, has here been proved to be ridiculous mistakes. The name *Dekshina* as applied to Usha will in itself conclusively prove the utter worthlessness of all the self-imposed translations of the Western Sanskritists who have blindly followed their ignorant and idiotic Munshis.

What is Dekshina?

As applied to goddess Usha praised in the Vedas, the highly technical term *Dekshina* could not be permitted to be

frivolously misinterpreted as meaning skilful, right side, the southern Dic or even a donation. The Dekshina-moorti Upa-nishad explains it clearly as follows.

शेमुषी दक्षिणा प्रोक्ता सा यस्याभिक्षणे मुखम् ।

दक्षिणाभिमुखः प्रोक्तः शिवोसौ ब्रह्मवादिभिः ॥

"Dekshina means Semushi. The Bramha-vadins call Siva as Dekshina-moorthi, because he turns his face to Dekshina."

शे means Agnana and मुषी to destroy. Dekshina as Semu-shi thus signifies that which destroys Agnana or ignorance. दक्ष also means to destroy or kill. Usha also similarly conveys the same idea. Ush means to burn, to destroy, to kill. उषात्रैरवसाने । इत्यमरः । Usha means the ending of the night." The destruction of night or Agnana that is picked out here for the analogical Drishtanta. The divine Usha extolled in the Vedas thus certainly represents the merciful goddess that destroys the Agnana of man ; and she must be sought for only in one's own heart. No doubt the morning Dawn which destroys the darkness of night is some times utilized as a Drishtanta whose scope as we have been constantly noticing is limited to some special feature only. Otherwise there would be no analogy at all.

को भेदः सर्वसादृश्ये तूपमानोपमेययोः ॥

It is a self-evident fact that even the brightest dawn could not make a blind man see. Thus, there is no excuse for foolishly reducing the goddess Usha seated within the heart of man to a mere physical phenomenon like the day dawn. Further, what is the reason for throwing away the word Dekshina altogether from the whole concern ? How could any Day Dawn posses the knowledge of the *First day* as specified above, and what does that *knowledge* itself signify ? Again, the Usha mentioned in the Vedas never *forsakes* the region of the True One. क्व न घाम । Could this description, by any twistings of common sense, be possibly applied to any

Day Dawn which is but ephemeral? No interpretation other than the ordained one could ever fit in here. All else is

S T U P I D

Goddess Usha as the deity destroying the Agnana of man, is virtually the very *first deity* to be worshipped by those who are in quest of Gnana or the Vedas. None can therefore afford or pretend to deal with the sacred Vedas without even understanding the correct significance of *Usha*. Her description in the Vedas as *Dekshina* is now found to be not only quite intelligible but also inevitable. The very fact that the Western Sanskritists omitted to notice for the past 200 years such an important term as *Dekshina* in connection with Usha, clearly shows that they have not been examining our sacred literature with the least idea of understanding it aright. They have failed up to date even to come forward as usual with any anti-interpretation to ridicule it, and that assures us of their utter ignorance of the subject and of their inability to grasp the same. We must here try to know more definitely about the divine Usha-Dekshina, since without her help, one, could not even aspire to secure an entry into the holy region of the Vedas.

What is the function of Usha-Dekshina?

An examination of two or three Mantras from the Rig-Veda as addressed to Usha will suffice for our present purpose.

I—92-4 ; ज्योतिर्विधस्मै भुवनायकुर्वति । Usual translation...

"Bringing light to the *whole universe*".

I—92-9 ; विधानि देवि भुवनाभिचक्ष्य ।

"Devi having glanced at the *worlds*."

I—113-1 ; उषा आजीगर्मुवनानि विधा ।

"The Dawn has awakened *every living being*." We find here that the highly technical terms *Visva* and *Bhuyana*

are translated together as "the whole universe or all the living beings." This is just the repetition of a mistake inevitable in an attempt to interpret any unknown subject. Let us first of all ask a simple question to our learned interpreters. Could any Day Dawn produce light so as to cover the whole material universe? Even the mid-day Sun lights up only half the surface of the Earth. Then, why did the Vedas praise the day-dawn thus? Because, the Vedic Indian was a fool. A very logical inference indeed from wonderful premises though. Why did Euclid define a square as containing seven irregular sides? Because he was a fool.

What is Visva and what is Bhuvana?

Visvom is the very first name in the Vishnu-Sahasra-nama. विश्वं विष्णुर्वषट्कारः । Again vide Bhagavatam, III-10-12.

विश्वं वै ब्रह्मतन्मात्रं संस्थितं विष्णुमायया ।

ईश्वरेण परिच्छिन्नं कालेनाव्यक्तमूर्तिना ।

Mr. Manmatha Nath Dutt, M. A. M. R. A. S. a reputed translator of the Puranas, translates the verse as follows, in his 'Prose English translation of Srimadbhagavatam' 1896. "Drawn by the divine energy of Vishnu, the universe had been reduced to the rudimental forms of Bramha. Then, the Supreme lord by means of unmanifested Kala displayed it anew." He also adds the following foot note.

"What this may mean passes my comprehension. Scholars read in the Purana are invited to explain this to the Translator." The learned translator has however only followed all through the indigenous Pandit in his *literal* translation which could hardly prove useful to any one who wishes to secure correct scientific information. It is such translations that have all these days contributed to the convenience of Western Scholars to condemn our 14 Vidyas as containing only mythological nonsense. We cannot afford to digress by

entering into any discussion of this subject. We could only refer our readers to Chapter, III, Volume I, of my book in which more than 350 pages are devoted to the explanation of Itihasic "Place, Time and Personality." *Viswom* as pointed out above is undoubtedly a highly technical term which will not brook whimsical interpretations. *Vis* means to enter and the term *Viswom* as used in the sacred literature alludes to a *Divine Entry*. The mere conception of the 24 *Tatwoms* as the glories of the Supreme Being is not sufficient for *religious* purposes. Science and philosophy may stop there. The special knowledge that even these sacred *Tatwoms* are lifeless without His divine entry into every one of them, constitutes the sacred *Viswa* constantly mentioned in the 14 *Vidyas*. The *Tatwoms* in themselves represent the philosophical *bases* of all the material and mental universe. The *Viswa* stands still higher. To misinterpret so freely such a highly technical term as referring to this material universe *itself*, is a pitiable display of literary

DEGRADATION.

What is Bhuvana ?

There are six well-known *Adhwas* or paths scientifically prescribed, by which the unknown *Bramhan* may be approached by man according to his own limited qualifications. No doubt this would be strange news altogether to the Christian Sanskritists of the West. But we Hindus are not Christians as they are also not Hindus. There is therefore no harm in enlightening ourselves on the subject. Besides, we have already said more than enough to show that the Christian interpretations and translations of our religious literature, are utterly worthless not only for religious sake but for all kinds of sake. Many a religious text explains the subject in detail, but the following from *Suprebheda-Agamam* which notices it succinctly will suffice here.

अध्वानं षड्विधं प्रोक्तं तत्त्वाध्वादि विनायकम् ।

तत्त्वाध्वा प्रथमं विद्धि-भुवनाध्वा द्वितीयकम् ।

मन्त्राध्वा वै तृतीयन्तु वर्णाध्वा वै चतुर्थकम् ।

पदाध्वा प्रथमं ज्ञेयं कलाध्वा षष्ठमं स्मृतम् ।

षड्विधैरध्वभिर्मार्गैः संविशेदेकमीश्वरम् ।

पृथिव्यादीनि तत्त्वानि भुवनाध्वानि संस्थितः ।

भुवनेषु स्थिता रुद्रा भुवनेशः प्रकीर्तिताः ।

रुद्रैस्तु भुवनैः ध्यानं भुवनाध्वा प्रकीर्तिता ॥

“There are six kinds of *Adhwas* or paths recognised for religious purposes, namely ; तत्त्वाध्वा—भुवनाध्वा—मन्त्राध्वा—वर्णाध्वा—पदाध्वा—कलाध्वा—These six *Adhwas* represent the processes by which the single Supreme Being may be known. The *Tatwoms* such as *Prithivi* &c., represent the *Bhuvanas*. The deities presiding over the *Bhuvanas* are styled *Bhuvanesas*. The *meditation* of the *Bhuvanas* along with their deities is *Bhuvanaadhwa*. Thus, the technical *Bhuvanas* actually represent the highly philosophical *Tatwas* themselves. There is therefore no *material universe* either in the *Viswa* or in the *Bhuvana*. The *Usha Dekshina* of the *Vedas* lights up and enlivens only the sacred *Viswa* and the *Bhuvana* which generally go together in the *Vedic Mantras*. ज्योतिर्विश्वस्मै भुवनायै कृषती । This goddess thus never forsakes the *Ritom-dhamā* or eternal region which is virtually constituted by *Viswa* and *Bhuvana*. It is also certain here that none of these descriptions could possibly apply to the *Day-Dawn* to which this important *Vedic goddess* is reduced by every blessed Western Sanskritist.

Now, what is the knowledge she possesses of the *First-Day*? जनत्यह-प्रथमस्य-नाम । The light of *Usha-Dekshina*, falling on the *Viswa* and the *Bhuvana*, doubtless constitutes the *first dawn of true knowledge*. Up to that moment, man is in the darkness of ignorance. These subtle and philoso-

phical conceptions are no doubt, yet unknown to the Western Scholars, but they cannot be so easily condemned for that single reason, as incorrect and absurd.

There are also many less subtle affairs of religious importance in Hinduism with which the Western Sanskritists are not yet acquainted. Are we required to throw them away on that account? Anyhow, the Usha-Dakshina of the Vedic Indian has been found to be an indispensable goddess to all those who wish to light up their Viswa and Bhuyana. Even the rituals connected with the worship of this goddess have been mercilessly criticised and compared to foolish attempts to 'secure possession of the moon'. But we have now clearly understood that without the help of this goddess, one could not hope to see even the first appearance of *true knowledge* or real civilization. The barbarous Vedic Indian however joyously worshipped this goddess and obtained plenty of that true knowledge. In these so-called civilized times, even such knowledge is misinterpreted, questioned and denied by Western sanskritists. Have they anything at least equal to it, to be shown at present? Absolutely nil. In the matter of religion, their present boasted civilized century, is, in strict accordance with Logic, the period of darkest

B A T H A R I S M .

SECTION II.

The Agni-Soma of Satras.

As the Western Sanskritists have voluntarily taken upon themselves the arduous task of translating and interpreting the ancient Vedas belonging to an alien nation living thousands of miles away from them, and written also in an unknown language, they must have formed some conception of the Agni,

Soma, and *Agni-Soma* mentioned therein. Evidently, the *Agni* is no better than the ordinary *Fire* and *Soma* is the *Moon*. The *Agni-Soma* must of course be an idiotic combination by the unlettered Vedic Indian who would not hesitate to perform a ritual to secure the *Soma* or *Moon*. But why make a combination of *Agni* and *Soma*? Probably the foolish Indian wants the *Moon* but does not like his chilling cold. He thus combines *Agni* with *moon*. That is not altogether a bad idea. The learned Munshi's interpretation still runs only in this groove, and the Christian Sanskritists of the west must be big fools if they could not take advantage of such authoritative interpretations.

We have already noticed in the three previous Sections the following facts pertaining to the *Satras* described within the *Vedas* unanimously admitted by western scholars as the oldest unwritten literature of the Vedic Indian.

1. These *Vedas* treat only of the rituals connected with *Satras* or *yegnas*.

2. The *Satras* are classified into 7 kinds, *Jyotishtoma* being their general name. *Agnishtoma* and 6 other varieties of it make up the seven.

3. The extraction of the *Soma* juice and the offering of it to the gods and goddesses, constitute the rituals pertaining to the *Satras*.

4. The origin or object of a *Satra* is to offer *Soma* libation to *Indra and the Metres*, to induce them to destroy the *Asuras* stationed in the *Night*.

The Western Sanskritists who have been all along interpreting and translating in their own fashion, without the least regard for the technicalities of a scientific subject, have been engaged in the three previous Sections with pertinent questions. Day? falling on the first dawn of here certain that no answers would or could is in the darkness of from that learned quarter.

The *Agni-Soma* has been already noticed as of *common knowledge* and of *common invocation*. सवेदसा-सहृति । I-93-9.

Again, *Soma* is the creator of *Oshadhis*, *Apa* and *Gos*. सोम त्वं इमाः विश्वाः ओषधीः त्वं गाः अजनयः । I-92-22.

Now, is there any sensible interpretation or translation for the above two Mantras available *today* from the West? If Agni is fire and Soma is moon, could these mantras convey any meaning to any human being who is not insane? If the Mantras themselves are not in the least understood, what is the fun of commenting upon them and of drawing whimsical conclusions especially of an abusive character? What could the poor religious Hindu do with such wanton interference by Christian Scholars? He could after all only cry aloud, let them be

D A M N E D ,

When an Indian Scholar who was only all along unfortunately misled and misguided by the force of Western misinterpretations and mistranslations, once tried in his own quixotic fashion to associate the so-called *Vedic Myths* with some philosophical ideas, even that very fact, immensely irritated Professor Max Mullar who wrote to him thus in February 1899.

"I know quite well that at a later time some of these myths were interpreted as if they contained philosophical truths, but that is the work of a much later age. Therefore I think that to try to discover a deep philosophical meaning in the *ancient mythology* is a mistake. You must work *historically*, and follow the growth of thought step by step, but not mix up different periods of literature. For instance, if you were to put together all that occurs about *Aditi* in the hymns then in the *Bramhanas* and the *Sutras*, and in the *Maha-bharata*, you would do a really useful work and help others by your labours. But though there are *sparks* of philosophical thought in the hymns and *Bramhanas*, the real philosophical

work begins in the Upanishads only, and has to be followed up in the six systems of philosophy."

The extract no doubt discloses a mine of information regarding the history of western Sanskritists. But in regard to the subject under reference, what are the Vedic Myths visible to the learned Professor's eyes? The western Sanskritists admit that the oldest unwritten Vedas deal only with the rituals of Satras, which have been already pointed out as referring only to Agni, Soma and Agni-Soma. The great Professor has not answered a single question hitherto raised with *arithmetical* precision, although he pretends to have satisfactorily explained all the Vedic Myths *historically* except the *Aditi* of the Vedas. He has not all his life understood the technical significance of a single Vedic term, as we have been conclusively proving in all the previous Sections. In his angry letter to the Indian scholar, surely, the cat has jumped out of the bag. Viewed as a Historian, a Philologist or a Sanskritist, the reputed Professor has glaringly exhibited his disgraceful anti-religious

BIGOTRY.

What is Agni-Soma?

Our beloved readers must particularly remember here, that the Karma-Kanda portion of the four Vedas which is alone recognised by the western scholars as the oldest unwritten literature we possess, treats only of Satras which deal with Agni, Soma and Agni-Soma. There is luckily no quarrel so far. The highly technical terms Agni, Soma and Agni-Soma are therefore of vital importance in our present enquiry. It must also be remembered in this connection that there are whole Suktas addressed to them separately. The Western Sanskritists have however cunningly managed all this time, to leave them altogether undisturbed, by vaguely describing the contents of the Vedas as referring to sacrifices,

rituals and mechanical sacerdotalisms. Agni here may perhaps be explained away by them as the mere fire used for sacrifice, but the Soma and the Agni-Soma must be confessed as yet unintelligible factors. There is again the Soma used for libations which is easily explained away as a creeper without any Botanical authority, and is considered different from the Soma combined with Agni. Further, we have noticed in this connection that the main object of a Satra is to offer Soma libations to Indra and *Chhandas* or *Metres* combined. Indra of course represents the Western Sanskritists' *Storm-god*. But what kind of gods or goddesses are *Metres*? Do *Metres* used for poetical compositions appear as gods or men anywhere in the West? If not, who assured them of their strange appearance in the East? How could *Metres* combine with or render help to, a *Storm-god*? Who is responsible for this wilful mistranslation? Nothing but

W I C K E D N E S S .

The terms Agni, Soma and Agni-Soma virtually allude to the whole contents of the *Karma-Kanda* of the sacred Vedas and they therefore demand our careful scrutiny. Our 14 *Vidyas* abound with exquisite explanations on the subject, and we have already more than unsettled the settled opinions of the West regarding the so-called periods of these *Vidyas*. We may therefore pick up without fear, the most appropriate quotation from any of them for our present purpose. The following extract from *Yoga-Vasishtha*, निर्वर्णं प्रकृतं अतीशेष-विचारणम् — सर्गः ८१, may be examined bit by bit, as the subject is a highly philosophical one, in spite of all its modern caricature.

The Agni and Soma in the human body is first explained. When wood is sawn with a saw, the friction produces heat. In the same way, when food is taken in, the air inside works up the food materials which are reduced to blood, marrow &c., and produces heat or Agni which spreads all over the body. The fuel for this Agni is the watery essence of the food itself which is pure and cold, and hence named Soma. The Agni and Soma in the body are thus produced.

काष्ठककचयोः श्लेषाद्यथा छेदः प्रवर्तते ।

द्वयोः सङ्घर्षणादग्निः स्वभावाज्जायते तथा ।

बलवन्मृदुयत्किञ्चित्मृशं कवलयन्ति तत् ।

वातैराहन्यमानं तत्पद्मादि तरलायते ।

हृद्यन्यान्येति कार्येण पल्लवादि यथा तरोः ।

देहेष्वाजरणं सर्वरसानां पवनोऽन्वहम् ।

जनयत्यग्निमन्योन्यसङ्घर्षाद्भनवेणुवत् ।

स्वभावशीतवाताच्चा देहस्तेनौष्ण्यमेत्यथ ।

उदितेन स सर्वाङ्गे भुवनं भानुना यथा ।

तस्याग्नेर्बाडवस्येव जलं संशुष्कमिन्धनम् ।

मांसपङ्कजखण्डाढ्यं हृत्सरःकोशवासिनः ।

यदलं शीतलत्वं च तदास्यात्मेन्दुरुच्यते ।

इतीन्द्रोरुत्थितः सोऽग्निरग्नीषोमौ हि देहकः ॥

"In this Jegat, all that possesses heat is styled Agni and Soorya ; and all that is cold is styled Soma. That is, Sat and Asat, or Vidya and Avidya combined is the constitution of the Jegat. Gnana, light, Vidya &c., are known as Soorya and Agni ; Asat, inertia, darkness, Avidya &c., are styled Soma. Prana is hot and is called Agni ; Apana is cold and is called Soma."

सर्वं तूष्णाग्रकं किञ्चित्तेजोर्काग्न्यभिधं विदुः ।

शीताग्रकन्तु सोमाख्यमाम्यामेव कृतं जगत् ।

विद्याविद्यास्वरूपेण सर्वं सदसदात्मना ।

जगद्वा येन निर्वृत्तं तदेवैवं विभज्यते ।

संविष्प्रकाशं विद्यादि सूर्यमग्निं विदुर्दुधाः ।

असज्जाढ्यं तमोविद्याद्याद्भुः सोमं मनीषिणः ।

प्राणोमिच्छन्प्रकृतिरपानः शीतलः शशी ।

"Agni and Soma are mutually cause and effect. Like the seed and the plant they are mutually material causes. Like the day and the night, they are mutually efficient causes. Like the light and the shadow, they exist by mutual destruction. When water is destroyed by heat it becomes Agni itself. When that Agni is destroyed, it becomes Soma. The Agni and Soma are thus so closely related to each other and represent the *Deha and the Dehi*, or the body and life."

अग्नीषोमौ मिथः कार्यकारणे च व्यवस्थिते ।

पय्ययेण समं चैतौ प्रजीषेते परस्परम् ।

जन्माङ्ग बीजाङ्कुरवत्तथा दिवसरात्रिवत् ।

स्थितिच्छायातपसमा केवला सैतयोर्भवेत् ।

नाशत्मकतया तोयमौष्ण्यत्वादेति ह्यमिताम् ।

अग्नेर्विनाशे सद्रूपपरिणामो निशाकरः ।

इन्दोर्विनाशे सद्रूपपरिणामो हुताशनः ।

हुताशो नाशमागत्य सोमो भवति वै तथा ।

दिवसो नाशमागत्य रात्रिर्भवति वै यथा ।

अग्नीषोमाविमौ ज्ञेयौ सम्पृक्तौ देहदेहिनौ ॥

"Thus, Agni and Soma denoting heat and cold are *relative terms*. They refer to the two opposite conceptions with which man and the whole universe have originated. But, even the wise fail to perceive the Eternal formless Brahman that exists in the midst of day and night, light and shadow as well as knowledge and ignorance."

संस्तुत्यादौ यथा काचित्संविच्छशीतोष्णरूपिणी ।

अग्नीषोमाभिधां प्राप्ता सैव सर्गे नृणामिह ।

तमःप्रकाशयोच्छायातपयोर्दिनरात्रयोः ।

मध्ये विलक्षणं रूपं प्राज्ञैरपि न लभ्यते ॥

The above furnishes exhaustive explanations for Agni and Soma as used in our 14 Vidyas. They are pointed out as the *scientific bases* of the whole universe and should not be misunderstood as merely referring to fire and water. The Soma is said to represent the *essence* of everything both *material and mental*. Bhagavat-Gita—15-18 says that the essence of all the oshadhis misinterpreted as the medicinal plants, rests on the divine energy styled Soma. ओषधीः means purified Budhi or the sacred Tatwoms themselves.

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ।

This Soma has been already noticed as the creator of *Apa* and *Gos*. त्वं अपः त्वं गाः अजनयः । *Apa* as already explained represent the 24 sacred Tatwoms, and the *Go* of our religious literature always denotes light and knowledge. This *Go* seldom suggests anything more than the animal cow, to our Western Scholars. Wish is often father to thought. Agni is clearly defined as representing *Vidya* or *Gnana*. *Agni-Soma* thus plainly denotes the knowledge of the 24 Tatwoms. The *Gayatri-Chhanda* in which the very first Mantra in the *Rig-Veda* is composed, refers exactly to the *very same* knowledge of the Tatwoms. The other varieties of *Gayatri-Chhanda* that render help to the divine Indra refer to the *same knowledge* of the Tatwoms. Who is Indra then? As the knowledge of the Tatwoms could only be pointed out in the *Budhi of man*, Indra must also be discovered there, and not in the sky as a Storm-God. But how to discover him there? For that difficult task, the valuable services of our Western Sanskritists are utterly

U S E L E S S

Several full Suktas are addressed to Indra in the very beginning of the *Rig-Veda* itself. We have also noticed several

times before, that Indra helped by Ohhandas (Metres) is the chief deity worshiped in all the Satras. If one would read the first few Suktas in the original without being blinded by the Christian mistranslations of the West, the following facts pertaining to Indra could be easily gathered.

1. Indra is the chief drinker of the Soma I—S-10.

इन्द्राय सोम पीतये ।

2. Indra is the creator of the *Viswa* signifying the Tatwoms, mistranslated as the creator of the universe or of everything चक्रि विश्वानि चक्रये । I—9-2. If Indra is Storm-God or thunderbolt, he cannot be considered the creator of everything but only the *destroyer*.

3. Indra is the chief deity specially addressed for obtaining long life ईशानोयव्यावधम् । I—5-10 ;

विश्वायुर्धेक्षाक्षितम् । I—9-7 ;

It is easy to gather from these here, that Indra represents the *Esa* or lord of the Individual Soul of man, through whose favour one has to secure the knowledge of the *Viswa* or the Tatwoms whose creator he is proclaimed to be. If he drinks up all the *Soma*, there will be pure Agni left representing true knowledge higher than the Tatwoms themselves, namely the *Gnanagni* which would destroy all the sins of man. Vide Bhagavat-Gita 4-37.

यथैधांसि समिद्धोऽग्निर्मस्मसात्कुरुतेर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

“As the fire kindled by small twigs used as Samit is capable of reducing to ashes bundles of fuel, in the same manner the *Gnanagni* however small, is capable of destroying the effects of all the previous Karmas of man.”

As this *Gnanagni* has to originate from *within*, Indra, the lord of the Individual Soul within is undoubtedly the proper deity to be adored through the wise injunctions of the Vedas.

If more technical explanation is required for the significance of Indra extolled in the Vedas, we must resort to proper texts and not to Western Historians. Vide Niruktom which is one of the six recognised Angas of the Vedas themselves.

इन्दवे द्रवति गच्छति सोमं पातुमित्यर्थः । इन्द्वेदीयति शरीर-
मध्यवर्त्ति पञ्चवृत्तिः प्राणो वायुः । शरीरमध्यवर्त्तिप्राणभावेन क्षेत्रज्ञ-
संज्ञकः ॥

"Indra means running up to Indu for drinking Soma. Indra represents the five-functioned Prana-vayu lighting up everything, stationed in the middle of the body. Indra signifies Kshetregna itself, acting as the Prana in the middle of the body."

We have now secured the correct technical meanings of all the important terms connected with the Vedic Satras, namely, Indra, Agni, Soma, Agni-Soma and Ohhanda. The Arambhaniya in the Satras requires the Mantras to be chanted 24 times. The Gayatri Ohhanda used for the Mantras is also composed of 24 syllables. All these point to the technical importance attached to the 24 Tatwoms as we have noticed several times before.

Let us now try to understand as clearly as possible, what the Satras prescribed in the Karma-Kanda of the Vedas are intended to achieve for the religious advancement of man.

(a) Indra combined with Ohhandas (Metre) is the Deity to be worshipped in all the Satras with libations of Soma. This Indra is the Kshetregna seated within man, and is therefore the real divinity any sensible religious man should try to know first. This Indra should be conceived first as *combined with Ohhandas*. *Ohh* means to cover, to praise, to adore. We have also seen that Ohhandas allude to the sacred Tatwoms. Indra should thus be conceived as the lord, director and bestower of the knowledge of the Tatwoms to man and not as the mere bestower of material prosperity. This in itself vetoes all the modern foolish misinterpretation of the Vedic Mantras as praying for cows, donkeys and lucre.

(b) The Soma libations are offered through Agni to Indra combined with Chhandas. This Soma representing the essence or the scientific bases of the cosmology of man, refers to the Tatwoms themselves. The offering of Soma *through* Agni; refers to man's having a clear *knowledge* of the Tatwoms through scientific thought and philosophical meditation. But why should Soma be offered to Indra? Because, in every religious meditation, the first necessary process is to keep aloof, for the time being at least, all the gross desires for material comforts. The Soma representing the essence of human cosmology should therefore be sacrificed to the Esa within. This is the only way to destroy one's own sins.

परिचर्या भगवतो ह्यात्मनो दुरितक्षयः ॥

(c) The seven-fold and the ten-fold factors in these Satras have been clearly noticed in Section 10. Many an Arithmetical detail in the Yegnas will be found to fall within the scientific classifications furnished therein, such as; the 10 forms of Indra, the 7 kinds of Yegnas; the 7 tongues of Agni, the 7 Ritwics; the 10 Hotris; the 10 Havis; the 7 Samits; the 7 Yonis; the 7 Jenmas; the 12 Adityas &c.,

It is now extremely clear that the sacred religious Yegnas of the Vedic Indian are *not* mechanical Sacerdotalisms which amount to childish absurdity as a learned Professor of the West would have them. It is also equally clear that all the Western misinterpretations and mistranslations with which the sacred Vedas and the 14 Vidyas of the Hindu are now caricatured, represent the worst type of enlightened

V A N D A L I S M .

SECTION 12.

Philosophy of the Karma-Kanda.

Our beloved readers will clearly perceive that we have now arrived at a stage of our enquiry in which we are legally

and logically privileged to protest against the repetition of many an irrelevant opinion, criticism or ridicule, which we have by this time conclusively proved to be unwarranted, prejudiced and even objectionable. We have clearly shown in the foregoing pages, that the whole contents of our 14 religious Vidyas have been misinterpreted and mistranslated by Western Sanskritists, without the correct knowledge of the significance of technical terms, of technical ideas, and of technical subjects. No more convincing proof could be demanded by any reasonable person, to reject in toto the Western Christian opinions upon the Eastern Hindu religious literature voluntarily offered with no iota of good feeling. The different periods they have made out for the composition of the various sacred texts, are not only based upon false facts and untuths, but are also actuated by unwelcome motives. No religious Hindu in India has ever waived his right of vindication. Many still treat the Western criticisms with utter contempt, though few took upon themselves the task of retorting. The evil consequences of these alien opinions are however, unfortunately and unavoidably spreading among the innocent younger generation of school-going age, for reasons already noticed in the beginning. They have therefore to be guarded against the chances of falling into unnecessary and undesirable mistakes. The whole enquiry here must thus be taken as having been conducted for their future guidance and information. In furnishing authoritative quotations with a view to explain any religious matter in the future, we shall pay no attention to the mischievously false periods assigned by Western Scholars to any of our religious texts. We have particularly pointed out that the Upanishads which are considered by them as *older* than the Itihasas and Puranas, mention within themselves the previous existence of Itihasas and Puranas. This is a *documentary* as well as a *historical* evidence which none can gainsay. Both the Upanishadic and the Puranic periods cooked up by Western Historians in which they admit that writing was used in India, are now *historically* proved to be utterly false. With the heavy fall

of these two big periods, all the settled opinions of the West must find themselves completely

U N S E T T L E D .

Our object here is to determine the exact relation between the Karma-Kanda and the Gnana-Kanda of the Vedās. *Veda* certainly means the highest and the truest Gnana of the single and only *Truth*. It could *never* mean Agnana or Avidya to which it is now reduced with a vengeance by every Western Historian, Philologist and Sanskritist. *Vidya* means also Gnana; and the 14 Vidyas that constitute our religious literature deal therefore only with the same Gnana. Any interpretation to the contrary, past, present or future, emanating from the East or from the West, must be rejected without fear or favour, as opposed to the very connotation of the highly scientific and sacred word Veda itself. What is the authority for Vedas' being our religious authority? They are in themselves their own authority, because, they are established by *Sruthi-Premana*.

वेदाः प्रमाणं प्रथमं स्वतः एव ततःपरम् ॥

Sruti-Premana proves the *Truth* by actual *experiment* which none but the blind could deny; and that truth is declared to the world through the Vedas by the *Rishi* who has *seen and experienced* it. Veda is thus a *science* in the strictest sense of the word. What is the fun of tolerating, appreciating and even admiring all the profane Western misinterpretations and condemnations of the Holy Veda in this boasted century of civilization? It undoubtedly displays the pitiable intensity of rank

I L L I T E R A C Y .

Veda is and could only be, always *single*; and its *meaning* also is similarly single. Veda सूतसंहिता-स्कान्दपुराणम् ।

एक एव द्विजां वेदो वेदार्थश्चैक एव तु ।

Why then did several Vedas originate? Because, the single meaning of the single Veda was not understood by all. Vide Maha-bharatom.

एकवेदस्य चाज्ञानात् वेदास्ते बहवः कृताः ।

Thus, the single Veda with its single meaning was obliged to be expanded into many in the interest of inferior intellects. Vide Devi-Bhagavatam.

वेदमेकं स बहुधा कुरुते हितकाम्यया ।

The single Veda with its single meaning is thus expanded into the 14 Vidyas of the Hindu religious literature, as already noticed. Vide Padma-Purana.

अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः ।

पुराणं धर्मशास्त्रं च विद्या एताश्चतुर्दश ॥

These are styled Vidyas, because Vidya means *Gnana*. The 14 Vidyas constitute the means of securing the Gnana of the single Bhagavan *within*. Vide Padma-Purana.

यया स देवो भगवान् विद्यया विद्यते परः ।

साक्षादेव हृषीकेशः तत् ज्ञानमिति कीर्तितम् ॥

We are also everywhere assured that all the Vidyas explain and establish only the *singleness* of the Supreme Entity. Vide Soota-Samhita.

श्रुतिस्मृतिपुराणानि प्राहुरेकत्वमात्मनः ॥

Sruti itself of course declares the singleness of Bramhan and peremptorily denies its *duality*.

एकमेवाद्वयं ब्रह्म नेहनानास्ति किञ्चन । इति श्रुतेः ॥

We have already noticed in detail in Section 7, how the single meaning of the single Veda had to be explained through 14 Vidyas, owing to the unfitness of many to catch the real truth all at once. It is clear now that the single Veda with its single meaning, is in the order of time so to speak, the

oldest and the *highest* religious authority for the Hindu. All else is its commentary.

The above are facts gathered from *authentic records much older* than the books published by Western Historians, Philologists and Sanskritists, on the sacred books of the East. No Hindu in the land could afford to remain idle when the venerable authors of his sacred Vidyas are wantonly trampled under foot by alien Christian Scholars. For the real contents of the sacred texts, the opinion of the learned authors at the spot is surely more authoritative than the arrogant and prejudiced views of alien Christian critics. The *Gnana-Kanda* of the four Vedas with its various Sakhas containing their respective *Upanishads* in which the singleness of Bramhan is *directly* explained, undoubtedly forms the *oldest* and the *highest* religious literature of the Vedic Indian whatever may be the period of existence assigned to him by Western Scholars. To the boasted Scholarship of the West, the views on our 14 Vidyas hitherto published so recklessly by Western Sanskritists, are disgraceful monuments of

U N W O R T H I N E S S .

Owing to the baneful effects of Western persistent and systematic misinterpretations of our religious literature, we have been now compelled to prove and establish the very existence of two separate Kandas, namely, the *Gnana-Kanda* and the *Karma-Kanda* *within* each of the four Vedas : a fact which has never been disputed in India from time immorial. Any such question even today would only be condemned as blasphemy or ridiculed as idiosy. The *Gnana-Kanda* as we have seen has different *Sakhas* each containing separate *Mantras* and *Upanishads*. It is *superior* to the *Karma-Kanda* as it *directly* teaches by philosophical methods the means of securing the *Gnana* of the Ultimate Entity. It does not therefore depend upon the *Karma-Kanda* for its philosophical processes of meditation and other internal exercises. It is complete in itself and is meant for *superior* intellects. Whereas, the *Karma-Kanda* is *inferior* to the *Gnana-Kanda* in every way.

It prescribes the performance of various Satras as we have found in our enquiry hitherto, and is meant for *inferior* intellects. So far, all right. But how does the Karma-Kanda stand in its relation to the Gnana-Kanda? Is it also independent of the Gnana-Kanda as the Gnana-Kanda is independent of it? If so, how and why both are put together under the same Vedas? Again, if the Karma-Kanda merely prescribes rituals for the Satras, how could it be reckoned even as one of the 14 Vidyas? These are vital questions we have here to discuss seriously and settle in our own religious interest. We are not of course, in the least concerned for the future with what the Western Sanskritists have told us or would tell us on these points. These questions themselves could only be viewed as unintelligible and unimportant by them for their destructive work. A simple re-examination of the Arithmetical details we have been so long noticing with regard to the component parts of a Satra, would suffice to solve these questions at once. We have noticed in detail in Section 10, the *seven-fold* and the *ten-fold* divisions of the various important factors of an Yegna. Each factor is a scientific concretization of some philosophical fact specified in the Gnana-Kanda, and could be understood in its proper light by a mere mention of it.

(a) The seven-fold *Samit* or fuel used for the Yegna is a concretised representation of the objects of the five senses of man, of his manas and of his Budhi.

घ्रेयं दृश्यं च पेयं च स्पृश्यं श्राव्यं तथैव च ।

मन्तव्यमवबोद्धव्यं ताः सप्तसभिधो मताः ॥

(b) Similarly, the ten-fold *Havis* used for sacrifice are intended to represent the objects of the five Gnana-Indrias and the five Karma-Indrias.

शब्दस्पर्शौ रूपरसौ गन्धो वाक्यं क्रिया गतिः ।

रेतोमूत्रपुरीषाणां त्यागो दश हवींषि च ॥

(c) The seven-fold *Ritwics* are said to represent the sacrificer identifying himself as the owner of the five senses, Manas and Budhi.

प्राता भक्षयिता द्रष्टा स्पृष्टा श्रोता च पञ्चमः ।

मन्ता बोद्धा च सप्तैते भवन्ति परमृत्विजः ॥

(d) The *seven tongues* of the Agni into which the sacrificial materials are sacrificed, represent the five organs of senses, Manas and Budhi of sacrificer himself.

घ्राणं जिह्वा च चक्षुश्च त्वक्च श्रोत्रं च पञ्चमम् ।

मनो बुद्धिश्च सप्तैता जिह्वा वैश्वानरार्चिषः ॥

(e) The *ten Agnis* into which the sacrificial materials are to be sacrificed, represent the *ten basic divinities* of the ten senses or the ten glories of the Kshetregna *within* the body of man styled, Dic-Devi, Vayu, Revi, Chandra, Pritivi, Agni, Vishnu, Indra, Projapati and Mitra. These are ignorantly misinterpreted by Western Scholars as some Astronomical entities in the sky.

दिशो वायू रविश्चन्द्रः पृथ्व्यग्नी विष्णुरेव च ।

इन्द्रः प्रजापतिर्भित्रं अग्नयो दश भामिनि ॥

(f) The *ladle* with which the sacrificial materials are to be taken to be sacrificed in the Agni, represents the *Chitha* of man and the *wealth* required to celebrate the Yegna is *Gnana* itself. This clearly points out that the Satras prescribed in the Karma-Kanda are *direct concretisations* of the philosophical instructions furnished in the Gnana-Kanda.

चित्तं सुवश्च वित्तं च पवित्रं ज्ञानमुत्तमम् ॥

(g) The *object* of the Satras is clearly explained as the *purification* of the five senses, Manas and Budhi, so as to secure the knowledge of their basic *Tatwoms* namely. Sabda, Sparsa, Roopa, Rasa, Gendha, Samkalpa and Nishta to which *Jenmas* they are newly converted by remaining in the sacrificial Agni, for some time.

हविर्भूतगुणाः सर्वे प्रविशन्त्यग्निं मुखम् ।

अन्तर्वासुषित्वा च जायन्ते स्वासु योनिषु ।

ततः सञ्जायते गन्धः ततः सञ्जायते रसः ।

ततः सञ्जायते रूपं ततः स्पर्शोभिजायते ।

ततः सञ्जायते शब्दः संशयस्तत्र जायते ।

ततः सञ्जायते निष्ठा जन्मैतत्सप्तधा विदुः ॥

(h) The beneficial *effect* of performing complete sacrifice is said to be the attainment of complete qualification to secure Gnana. We are also assured here that our venerable forefathers qualified themselves exactly by the processes above explained, It is clear here that the unqualified has not the privilege of taking to Gnana-Kanda without performing the prescribed Satras.

अनेनैव प्रकारेण प्रगृहीतं पुरातनैः ।

पूर्णाहुतिभिरापूर्णास्ते पूर्यन्ते हि तेजसा ॥

Many an important seven-fold and ten-fold riddle which confused the Western Sanskritists all these years, is clearly and sensibly solved here. These Arithmetical details conclusively prove that the Karma-Kanda of the Vedas is nothing but a dramatic rendering of the highly philosophical problems dealt with in the Gnana-Kanda, so as to make them easily comprehensible and practically useful to the inferior intellects. The very mathematical precision with which the details of the Satras are explained above, proves to the very hilt the mistake of the modern childish literal translations of an extremely technical subject. It is now a *historical* fact that these details naturally remained unintelligible to the misguided Western Sanskritists all this time. They however wanted such matters to be left unsolved by others. The learned Professor Max Muller was greatly annoyed when a learned gentleman in India tried to give a philosophical meaning to some of the so-called Vedic Myths. The Professor condemned the innocent attempt itself as a *mistake* and insisted upon a

historical enquiry . We sincerely regret that the learned Professor is no more. We could have otherwise assured him to his complete satisfaction that the first and the biggest *mistake* was to have indiscriminately called every unknown thing a *Myth*. All the learned Scholars of the West may now be respectfully informed that neither the Vedas nor even the 11 Vidyas we own contain any Myths within them. We have no Vedic Myths, no Upanishadic Myths, no Puranic Myths, not even historic Myths anywhere in India. What *historical* enquiry is required to understand the explanations for the Satras above noticed ? Professor Max Mullar wanted to deny the existence of Upanishads to call the Vedic Indian an illiterate fool. In fact, he wanted to put the cart before the horse and abuse the coachman. He therefore manufactured some false periods with entirely untrue premises, as we have repeatedly shown in the previous pages. We have now however clearly understood that the Upanishadic details above noticed, *arithmetically* explain everything mentioned in the Karma-Kanda and prove that the Karma-Kanda is an exact rendering of the Gnana-Kanda in every respect. These facts thus establish logically and historically that the *Gnana-Kanda* of the Vedas is not only older than the Karma-Kanda, but is the *oldest* and the *highest* religious literature of the Vedic Indian. To question this fact in the future, could only be reckoned as a fresh

C R U S A D E .

SECTION 13.

The lost Aditi of Professor Max Muller.

We have quoted in Section 11 an extract from Professor Max Muller's letter dated February 1899 in which he has

suggested that Indian Scholars would do well to work *historically* in gathering informations particularly about the *Aditi* as mentioned in the hymns, Bramhanas, Sutrās and the *Maha-bharata*. It is evident from this that *Aditi* is one among the unintelligible Eastern stuffs to the Western Scholars. Under the present state of affairs, it is impossible to enlighten and convince them on this or other similar unintelligible points. We have learned by our enquiry hitherto, that there is at present no common ground from which we might discuss with them. We could only leave them undisturbed to enjoy their own satisfaction of having understood or of having even explained many a so-called intelligible matter pertaining to the Indian religious subjects. For our own part, we have however understood that they have understood absolutely nothing out of our 11 Vidyas. We are therefore at a loss to understand what they mean by intelligible and unintelligible themselves. All that they have published for the past 20 years regarding our religious literature is surely unintelligible to us except as a continuous outpouring of unwelcome abuses. Luckily, we have now discovered, though somewhat late in day, that they have blundered at every step and from top to bottom. But through all these series of blunders one could easily perceive that the object with which the enquiry was started and conducted all this time, was not at all praiseworthy. They never examined our sacred literature with any idea of embracing or encouraging Hinduism ; but only with the express object of condemning it and of establishing the surperiority of their own Christianity. With a hundredth part of their energy and time they have now foolishly wasted for a profitless work, they could have long ago found out the actual defects of their own as opposed to history, science and even common sense, if their real object were to make a comparative study of all the religions in the world. Granting for argument's sake that they were merely actuated by a scientific interest, they should have boldly worked like an earnest and sincere scientist, free of prejudice, dogmatism and illogical argumentations. The foregoing pages of this little Essay will

clearly prove that the procedure they adopted was not at all worthy of their boasted scholarship and pretended disinterestedness. In suggesting the question of Aditi here, the learned Professor has no doubt been aiming at some Astronomical information from the Indian Pandits with which he could bring down still his so-called periods to some later centuries in A. D. Besides the Storm theory and the Dawn theory for the anti-interpretation of our Holy Vedas by western scholars, an *Astronomical theory* has also been in vogue for a long time in the west. A brief account of it would therefore be useful to our beloved readers in this connection.

Astronomy upside down.

First of all, we must not forget the glaring fact that every blessed theory of the west is *directly* opposed to the correct interpretation of the Vedas. Every theory is made the *subject matter* itself and the Vedas are thrown away as some nonentity. Then why attempt to associate the Theory with the Vedas? Simply to condemn them as irrelevant and unscientific. If any irrelevant theory is whimsically applied to the Vedas how could the Vedas possibly produce any *internal evidence* to show that they contain the treatment of that particular theory? If geography is applied to explain the science of Algebra by any Quixot, how could Algebra disclose within it all that is mentioned in Geography? Is that the fault of Algebra after all? It is the fool who made such a stupid application that is responsible for the whole folly. Our beloved readers may be assured that *Astronomy* is applied to the Vedas by Western Scholars exactly in this fashion.

Objects of Western Astronomical enquiry.

One of the objects is perhaps to fix a Period for the Rig-Veda (Karma-kanda alone) which the Western Scholars unanimously consider as the oldest unwritten religious literature of the Vedic Indian. Another and more important one is to

show to the world by *internal evidence* from the Rig-Veda itself, that the Vedic Indian foolishly worshipped all the Natural phenomena through fear and ignorance. We are not here very much interested with the first question, as it involves a Geological problem which would commonly affect every existing nationality in the world. As regards the second object, we would first of all protest against the very mistaken idea of treating the contents of the Rig-Veda as *directly* referring to the mere descriptions of physical phenomena. We have explained this fact several times before. It is the unknown glories of the unknown Supreme Being that are explained in the Karma-kanda of the Vedas, by *illustrating* the heavenly paths of shining entities in the sky. *उपनिषद्-विषयं चक्षुः ।* It is absurd to *destroy* the contents of the Vedas themselves soon after the use of the illustration. Besides, there are five more Angas for the Vedas to be applied for completing the explanation of their contents. They are probably dismissed summarily as texts of *recent origin*. But how then did the Western Scholars pitch upon one of the six Angas namely Astronomy? Did that one Anga alone belong to the Rig-Veda at the Vedic period? What *historical* proof is there for its *existence* and the *non-existence* of the remaining ones? Evidently, the application of Astronomy to explain the contents of the Vedas after all is no *new theory* of the West as we have noticed above. It is purely Vedic. But the utter misapplication of it with some evil motive, is surely an enlightened Western improvement upon it. The deeper we look into the work of the Western scholars, the more it becomes

D I S G U S T I N G .

The Western Astronomical theory contradictory and Anachronistic.

It starts with illogical and absurd presumptions that the descriptions found within a book always point to the *histori-*

cal conditions of the time at which it was composed, and also that the *author* must have lived at that particular period. In the ordinary affairs of men, neither of these presumptions could be justified. Any one could now write the history of any by-gone age without giving the least room for the above two inferences. And yet such is the exact nature of the conclusions invariably drawn throughout the application of the Astronomical theory by the enlightened Western critics to the contents of our Holy Vedas. This at the very outset is an ingenious method of providing oneself with the convenience for drawing whimsical inferences whenever required. Stripped of these self-evident tricks, all the learned opinions of the West against the sanctity, dignity and utility of the contents of our Vedas, would be found to end in *contradictions* and *anachronisms*. Reputed Astronomers of the West have long declared their candid opinion that the Astronomical theory could not consistently be applied to the contents of the sacred literature of the East. That the specifications for instance, of the date of the Maha-Bharata war and of the date of Rama's birth as described in the respective Epics, could not be explained by the application of Astronomy, has been acknowledged by them. All this establishes the plain fact that the Western Scholars are yet ignorant of the very *analogical* method prescribed in the Anga for the explanation of the contents of the Veda. Astronomy as an Anga of the Vedas is utilized only for analogical purposes ; and an analogy as we have clearly noticed in Section 9 deals only with certain *common features* picked up for illustration.

विशिष्टाशसमर्थत्वं उपमानेषु गृह्यते ॥

If a total comparison is attempted, the analogy itself is lost.

को भेदः सर्वसादृश्ये तूपमानोपमेययोः ॥

But, it is exactly the mistake of *total comparison* that the Western Theorists are committing. If any educated Hindu is still inclined to respect their mistaken views on a serious subject, he could only be pitied as a big

F O O L .

Adverting to the point at issue, namely the application of Astronomy for *illustrative* purposes, in the Vedas, we should not be misunderstood as denying the mention of the names of planets or stars within them. But we strongly protest, as we have already stated, against using them for settling illogically and unreasonably the *periods* of the text, or for any other mischievous purposes. That is certainly *not* the intended object; and any undesirable attempt to draw such unwarranted and irrelevant inferences, must be taken for an *offence by commission*. Again, to disrespect and omit the intended object of the astronomical illustration altogether, must be reckoned as an *offence by omission*. The Western Sanskritists are now fully liable to both of these serious charges, and no further proof is therefore required, to show that their attitude has all along been only

A N T A G O N I S T I C .

We are not here bound nor are we prepared to enter into any unnecessary Astronomical discussion, because, we have already shown that many of the Astronomical riddles by way of the seven-fold and the ten-fold divisions in the Vedas which confounded the Western Sanskritists all this time, are easily and satisfactorily solved if only the ordained method of interpretation is respected and followed. Their misguided attempt to explain astronomically some of the riddles as referring to the seven and ten month-gods of the year, has virtually ended in failure. Even otherwise, with regard to the sacred subject under reference, the attempt is *only a mistaken blunder* that deserves no respectful recognition. One specific instance of technical importance in the science of Astronomy may be pointed out here that still remains unsolved by Western critics who wanted to convert the contents of our Vedas to the unscientific descriptions of physical phenomena. The introduction of an *intercalary month* in the Vedic calendar by the unlettered Indian

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must ever remain a strange and insoluble problem in the hands of every Western Astronomer. It unfortunately proclaims to the whole civilised world that the Vedic Indian was not altogether barbarous.

Vedic Periods and Historical riddles.

The Western Astronomical Theorists have evidently fixed some periods in B. C. as the ultimate dates of the composition of the unwritten Vedas, from the data collected through Astronomical enquiry. But their utter ignorance of the technical significance of the terms Veda, Sruti, Rishi and Samhita as noticed in the beginning of this Essay, has led them to the mistaken inference that the Vedas contained hymns (not Mantras) collected from various quarters and at various periods. Then the Western scholars began to differ by thousands of years as to the Vedic Periods themselves. Sir Monier Monier Williams has brought them down to a time ranging from 1500 B. C. to 1000 B. C. Lokamanya Tilak following the same Astronomical Theory along with all the wonted mistakes of the western interpretation in his 'Arctic Home', was able to establish the Vedic Period as ranging from 5000 B. C. to 1400 B. C. The discovery however of the *oldest* Vedic Period whatever it might be, naturally implies that nothing beyond it is *historically* known to any of the western interpreters. We are also here not in the least interested in questioning any of their learned opinions. But, we are here however compelled to suspect that these Vedic Periods were only determined by them without even a reference to the contents of the unwritten Rig-Veda itself. Speaking in the language of the Western *Historical* interpreters, just for the sake of displaying their blunder in this connection, we might point out here that the *oldest* Vedic Indian, whose date of existence has now been settled by Western scholars, has still something *historically* to his credit by way of his *previous history*. The Rig-Veda itself speaks of पुराकल्प—प्रथम—पूर्वे—पूर्वे ऋषयः । &c; "ancient kalpa; first;

beginning; ancient Rishies &c." vide, I—1-2; VI—11-13; VII—23-4; VIII—40-12; X—11-15; I—113-13; and Tytariya Samhita I—3-7-3; IV—3-11-1; and Tandya Bramhana II—5-5. These are probably slighted as unworthy of notice by the Western Historians. But it is another tangible proof that the Vedic Indian was not a complete barbarian. He owns even a *previous history* which is yet unknown to the modern historians. Lokamanya in his own historical and Astronomical strain interprets the above references from the Rg Veda as referring to a by-gone age which he styles '*The Pre-Orion Period*' extending from 8000 B. C. to 5000 B. C. when the vernal equinox was in the constellation of *Punervasu* whose presiding deity is *Aditi*. Here is a knotty point for all the Astronomical interpreters to fight over. It also affords an excellent opportunity for the admirers of Professor Max Muller to discover and recover his lost *Aditi*. Lokamanya further gives his own Astronomical classification of the Periods succeeding the Pre-Orion Period, based upon the positions of certain Nakshatras whose names are found mentioned in different sacred texts. He says that the *Orion Period* extends from 5000 B. C. to 3000 B. C., from Ardra to Kritika.

The *Kritika Period* extends from 3000 B. C. to 1400 B. C. The *Mrigasira Period* extends from 1400 B. C. to 500 B. C. Ardra to Kritika virtually includes Mrigasiras and Rohini. How Mrigasiras could again be brought down to his last Period, smacks somewhat anachronistic. But we have no quarrel over any astronomical questions. We cannot however help repeating our strong protest against *fixing dates* for the composition of the sacred texts, based upon the mere mention of certain Nakshatras within them. We now know for certain that several if not all, astronomical interpreters went wrong from the beginning, because they did not understand that Astronomy was applied only for illustration. ज्योतिषमथनं चक्षुः The very idea of using the Nakshatras for the Astronomical interpretation was suggested to many by a verse in the Bhagavat-Gita—X-34, wherein Sri-Krishna says "Among the

Maasas I 'am Margasheersha." मासानां मार्गशीर्षोदम् । The month no doubt takes its name from the Nakshatra known as *Mrigasira* or *Orion*. From this single fact, without the least reference to the contents of the text, Periods began to be ascertained and inferences began to be drawn, by astronomical calculations placing the Nakshatra at the vernal Equinox. The *Bagavat Gita* and the *Maha-bharata* are immediately declared to have been composed at that particular period. There is neither direct authority nor any other internal evidence to justify such a sudden inference, within the text itself. The careless declaration of such a serious matter is thus precisely nothing more than whimsical. If any logic is still claimed for inferences of this kind, we would respectfully point out verse 20 in the same *Adhyaya* of the *Gita* wherein Sri-Krishna says, I am the beginning, middle and end of all the living creatures."

अहमादिश्च मध्यं च भूतानामन्त एव च ॥

Could this in any way justify the inference that the *Gita* was composed at a blessed period when the beginning, middle and end of all animal life were combined together? The procedure adopted by the learned interpreters, whatever might be their ultimate motive, is strictly unwarranted and exquisitely

A B S U R D .

There is no use sneering at us here or ridiculing us as old world simpletons who would not tolerate any scientific method of interpretation. We are not Egyptian mummies entirely blind to the vast and rapid scientific advancement of modern times. We strongly and plainly contend that whims, follies, prejudices and animosities could not be allowed to be masqueraded as science in any department of life, much less in the holy region of our sacred religion. If astronomically the Nakshatra *Mrigasira* is significant in any manner for the interpretation of the *Vedas*, it must be supplemented by similar scientific informations properly gathered from the remain-

ing five Angas also. That would certainly be reckoned as a scientific attempt to interpret the Vedas, but not anything else. Among the twelve months of the year, how could Margaseersha month be accepted as the best and the most important as mentioned in the Gita? Was this ever ascertained before carrying the Nakshatra itself to the Vernal Equinox? There is a full scientific text named Niruktom specially provided for ascertaining etymological significance of technical terms used in the Vedas. If *Astronomy* as an Anga could be taken up and misapplied by modern interpreters, we have every right to insist upon the use of *Niruktom* also, in spite of the Western unwarranted and prejudiced condemnation of all the six Angas as spurious texts of recent origin. We have often noticed the technical meanings of a Maasa and a Samvatsara as used in our religious literature. A Maasa represents the technical unit by which the technical Samvatsara is measured. Similarly, the technical term *Margaseersha* etymologically signifies the head or goal of the Marga or religious path. Margaseersha must therefore signify something more important and more reasonable than all the silly inferences uselessly drawn. The sacred Gita and the Maha-bharata are highly religious texts for every discerning Hindu. They *do not* treat of any civil war in India as ignorantly misinterpreted by the Munshi-type of Pandits and gloriously reaffirmed by every Western Historian, Philologist and Sanskritist with all the generosities of abuse and condemnation. The subject has been explained in detail in the 714 pages of Volume II. 'The Permanent History of Bharata-varsha'. The Gita itself is said to have been first taught by Sri-Krishna to Vivasvan (sun) who taught it to Manu. Manu taught the same to Ikshvaku who taught it to the Rajarshis. Then for a long time it was lost to the whole world. Vide Gita IV—1-2 ;

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मुनिर्दिक्षां कवेऽब्रवीत् ।

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥

The modern interpreters of the Gita both Eastern and Western are neither Krishna nor Vivasvan, neither Manu nor Ikshwaku nor Rajarshis. We are not therefore legally bound to accept or respect all the whimsical interpretations they freely offer. We are not at all inclined to listen to their interpretations, until they tell us at least who the above named authorities of the Gita are. Evidently, none of these specified authorities has explained *Marga-seersha* as referring to the Orion at the Vernal Equinox.

The Orion of the Gita.

Without reference to the learned interpreters of the day both Eastern and Western, it is highly desirable that we should, at this particular stage of our enquiry, secure for ourselves a correct idea of the *Marga-seersha* Maasa, specified in the sacred Gita. The tenth Adhyaya in which it is mentioned deals with *Vibhooti-yoga* as all the 12 Adhyayas deal only with different stages of *Yoga*, but not with any Indian civil war. विभूतियोगो नाम दशमोऽध्यायः । The contents of the Adhyaya are also briefly explained in verse 10. Sri-Krishna says ;

“To those who always practise yoga with devotion, I grant *Budhi-yoga* by which they are enabled to approach me.”

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

The subject explained in the tenth Adhyaya of the Gita, wherein Maasa *Marga-seersha* is specified as the chief Maasa of the Samvatsara, is now clear enough without the help of history and Astronomy. We have noticed in Section 10, that the Samvatsara made up of the *Dra-yana* and the *Pitri-yana* represents the technical *Prajapathi* and that the 12 Maasas by which that Samvatsara is to be composed, represent the 12 sacred Tatwoms, namely, the 1) *Indria-Tatwom*, *Manu-Tatwom* and *Budhi-Tatwom*.

दशेन्द्रियमनोबुद्धिर्नामभिर्भाति सत्स्फुटम् ॥

The chief among the 12 Tatwoms mentioned here is thus the *Budhi-Tatwom* which stands at the head of the two Ayanoms, or *Margas*. Without securing this *Budhi-Tatwom* one could not approach the divine Krishna, and He therefore grants *Budhi-yoga* to his qualified devotees so that they may secure *Budhi-Tatwom* by further practice. The *Marga-seersha* Maasa thus exactly represents this very *Budhi-Tatwom* itself.

मासानां मार्गशीर्षेहम् ॥

How easily, how conveniently and how reasonably have we now been able to secure the intended meaning of Maasa Marga-seersha as used in the sacred Gita? Why go to European History or even to the Vernal Equinox to understand the sacred Gita of the innocent Hindu? We may be assured once for all here, that every alien method of interpreting our sacred literature is, to say the least, nothing but a display of stark

LUNACY.

Names of other Nakshatras than Mrigasira may be found mentioned in the Vedas, but it is no part of our programme to furnish explanations for all such matters. We simply want to show that the Western voluntary interpretations which are entirely detrimental to everything sacred and noble in our 14 Vidyas, are unwarranted and unacceptable in every way. The Astronomical Theory under reference, as hitherto applied by Western Scholars should particularly be rejected as wrong and mischievously destructive. We cannot however in this connection, omit to notice the lost Aditi of Professor Max Muller. He probably valued it much on the expectation of securing some important Astronomical information with which he could give the final blow to Hinduism in India.

The lost Aditi.

Dr. Kamanya has already pointed out, in strict accordance with the Western Astronomical theory of interpretation, that

Aditi as the presiding deity of the *Panervasu Nakshatra* belongs to a *by-gone age*. So are many of the *Mantras* in the *Rig-Veda*, as also several of the important characters such as the 7 sons of *Aditi*, *Indra*, *Aswins* &c., There is thus an extensive *previous history* for the Vedic Indian to boast of, although nothing is yet known about it by the modern reputed historians of the West. But, who is this *Aditi* is just the question at issue. Luckily, Professor Max Muller has kindly permitted us to search for her in the *Vedas*, *Bramhanas* and even in the *Maha-bharata*. Probably, he would allow us only the privilege of making a *historical* enquiry. But *Lokamanya* has clearly proved that she belongs to a *non-historical* period. History and non-history could not possibly go together. The one inevitably cancels the other. What are we to do here? We must relinquish History altogether for the time being and take to other ordained methods of enquiry, leaving the historical interpreters to fight out their questions among themselves. We have however once more seen here, that the prevailing *historical* interpretation both in the East and in the West, of our religious literature, is altogether an egregious

M I S T A K E .

Itihasically, not historically, the *Maha-bharata* gives an account of *Aditi* which may be noticed here. Vide *Adhyayas* 66 & 67, *Adi-Parva*.

"Vysempayana said—I shall narrate to you the evolution and involution of the *Suras* or *Devas* &c., as well as of the *Lokas*."

सुरादीनामहं सम्यग्लोकानां प्रभवाप्ययम् ॥

This single line in itself is yet Greek to all the Western Sanskritists. They would suddenly begin to criticise it as a *Puranic Myth*. Who are the *Devas* and what are the *Lokas* mentioned in all the 14 *Vidyas*? The *Devas* are clearly explained in pages 424 to 446 in Volume I of my book, so also the *Lokas* in pages 169 to 283 of the same Volume. The *Devas* represent and represent only the specific glories of the

Supreme Bramhan, which are the divine bases of the total cosmology of man. The *Lokas* technically represent definite stages in the religious advancement of man, and never refer to any earthly localities as too often foolishly misinterpreted. There is neither history nor mythology in any of our 14 religious Vidyas. How much of history and Mythology could be discovered in the definitions furnished in a book on geometry, for a straight line, an angle and a circle? Such is exactly the nature of our 14 Vidyas, and what is the fun of abruptly calling their contents Myths or falsehoods, as if all the owners of the sacred texts in India are illiterate fools? If the alien Christian critic could not understand their scientific contents, *no Hindu in India ever compelled him to express his opinion.* He has no right to defile the sacred texts. The application of the wicked term *Myth* to anything pertaining to the most scientific religious literature of the Hindus, is a sheer act of

I N S O L E N C E .

We cannot afford to tolerate any whimsical and prejudiced interpretations even for what we quote here for the information of our beloved readers, especially as our object is to expose the mischievous enterprises of the western misinterpreters. We must be freely allowed to tell our readers the whole truth. We do not care whether the Western Sanskritists would criticise our interpretation here; because we know they have hopelessly failed to answer hundreds of questions we have already raised in the previous pages. Let us now proceed with the quotation.

“*Kasyapa* is the son of Marichi, and his sons are the Devas and the Asuras.”

मरीचेः कश्यपः पुत्रः कश्यपस्य सुरासुराः ॥

Aditi is said to be the first among the wives of this *Kasyapa*. We must here ascertain the genealogy of both to understand their Itihasic significance.

The pedigree of Aditi.

दक्षस्त्वजायतांगुष्ठादक्षिणाङ्गवानृषिः ।

ब्रह्मणः पृथिवीपाल शान्तात्मा सुमहात्तपाः ।
 वामादजायतांगुष्ठाद्वार्या तस्य महात्मनः ।
 तस्यां पञ्चाशतं कन्याः स एवाजनयन्मुनिः ।
 पुत्रिकाः स्थापयामास नष्टपुत्रः प्रजापतिः ।
 ददौ स दश धर्माय सप्तविंशतिमिन्दवे ।
 दिव्येन विधिना राजन् कश्यपाय त्रयोदश ॥

"The great Rishi named *Deksha* originated from the right thumb of Bramha, and his wife originated from the left thumb. She gave birth to 50 daughters. Deksha thus had no son, and he gave in marriage 10 of his daughters to Dharma, 27 to Indu and 13 to *Kasyapa*."

नामतो धर्मपत्न्यस्ताः कीर्त्यमाना निबोध मे ।
 कीर्त्तिर्लक्ष्मीर्धृतिर्मेधा पुष्टिः श्रद्धा क्रिया तथा ।
 बुद्धिर्लज्जा प्रतिश्चैव पत्न्यो धर्मस्य ता दश ।
 द्वाराण्येतानि धर्मस्य विहितानि स्वयम्भुवा ॥

"The 10 wives of Dharma are कीर्त्ति—लक्ष्मी—धृति—मेधा—
 पुष्टि—श्रद्धा—क्रिया—बुद्धि—लज्जा—सति । These are the *door-ways*
 provided by Bramha to enter into the region of Dharma."

This is a plain statement in a plain language. There is neither history nor Mythology in it. Why misinterpret foolishly such a highly sacred matter into vulgar nonsense? The text does not allow the license as it has itself explained the matter in the clearest terms.

सप्तविंशतिः सोमस्यपत्न्यो लोकस्य विश्रुताः ।
 कालस्य नयने युक्ताः सोमपत्न्यः शुचिन्नताः ।
 सर्वा नक्षत्रयोगिन्यो लोकयात्राविघ्नानतः ॥

"The 27 wives of Soma are holy and famous in the Lokas. They lead the Kāla. They are *Nakshatra-Yoginis* for the progressive advancement through the Lokas."

Evidently, the translation is unintelligible and unpleasant to the Western Sanskritist. Na-kshatra means without body, subtle. Lokas as already noticed refer to stages of religious advancement. The 27 wives of Soma here thus allude to the progressive stages of Yogic practice and are compared to the bright stars as a *Drishtanta*. They *do not* therefore represent the stars themselves. Their full significance if required, should be secured from the religious texts and not from Astro-nomy.

The 13 wives of Kasyapa.

अदितिर्दितिर्दनुः काला दनायुः सिंहिका तथा ।

क्रोधा प्राधा च विश्वा च विनता कपिला मुनिः ॥

कद्रुश्च मनुजव्याघ्र दक्षकन्येव भारत ॥

"The wives of Kasyapa are named अदिति-दिति-दनु-काला-दनायु-सिंहिका-क्रोधा-प्राधा-विश्वा-विनता-कपिला-मुनि-कद्रु. They are daughters of Deksha."

The pedigree of Kasyapa. Vide Santi-Parva.

मरीचिरङ्गिराश्चात्रिः पुलस्त्यः पुलहः क्रतुः ।

वसिष्ठश्च महात्मा वै मनुः स्वायम्भुवस्तथा ।

ज्ञेयाः प्रकृतयोष्टौ ताः यासु लोकाः प्रतिष्ठिताः ।

अष्टाभ्यः प्रकृतिभ्यश्च जातं विश्वमिदं जगत् ॥

"*Marichi*, Angira, Atri, Pulastya, Pulaha, Kretu, Vasishta and Swayambhuva-Manu represent the 8 *Prekritis* in which the *Lokas* are stationed. The *Viswom* has originated from these 8 *Prekritis*." We have repeatedly explained the technical meanings of Lokas and Viswom. They do not refer to earthly matters. The 8 *Prekritis* also certainly allude to something philosophical but not *historical*. That is enough for our present purpose. We have already seen that Kasyapa is the son of Marichi first mentioned here.

The children of Aditi and Kasyapa.

अदित्यां द्वादशादित्याः सम्भूता भुवनेश्वराः ।

धाता मित्रोऽर्यमा शक्रो वरुणस्त्वंश एव च ।

भगो विवस्वान् पूषा च सविता दशमस्तथा ।

एकादशस्तथा त्वष्टा द्वादशो विष्णुरुच्यते ॥

“12 *Adityas* who are the lords of *Bhuvanas*, named Dhata, Mitra, Aryama, Indra, Varuna, Amsa, Bhaga, Vivaswan, Pooshu, Savita, Tweshta and Vishnu, are the sons of Kasyapa by Aditi.”

Almost all the chief Gods adored in the Vedas are here mentioned not only as the issues of Aditi but also as the Eswaras of *Bhuvanas*. We have repeatedly noticed that *Loka*, *Viswa* and *Bhuvana* are highly technical terms which will not brook silly misinterpretations. We have examined the technical significance of *Bhuvanas* in Section 10, and have found that they represent the sacred *Tatvoms* themselves as associated with their *Bhuvanesas*. They are now mistranslated in a silly fashion as referring to the material universe which is glaringly *opposed* to the intended meaning. The *Adityas* mentioned above could not therefore be disposed of as the *Month-gods* of the Western Sanskritists. We have often pointed out that the terms *Maasa* and *Samvatsara* are not in themselves used in the sense of month and year. The true meanings of all such technical terms are not only eliminated in the Western interpretation, but absurd ones are also substituted with the express object of ridiculing the innocent Hindu. How could there be 12 separate Suns for 12 separate months of the year? And how could such month-gods be the issues of a husband and wife? Is the average Hindu in India so stupid after all as to believe in such absurdities? He now knows at least that his sacred literature is not so bad as it is caricatured wantonly by all the alien Christian critics. He has also sufficient common sense to know that their object has all along been simply

I G N O B L E .

एक एव दितेः पुत्रो हिरण्यकशिपुः स्मृतः ।

नाम्ना ह्यातास्तु तस्येमे पञ्चपुत्रा महात्मनः ॥

“Kasyapa had only one son by Diti named Hiranya-Kasipu who begot five sons.”

The origin of the Asuras is thus traced to Diti. The *Devas* and the *Asuras* mentioned in our religious literature are therefore the sons of Kasyapa by *Aditi* and *Diti*. We might stop our enquiry here for the present, in our search for the lost *Aditi*.

We must carefully remember the extremely technical facts we have here gathered and we must insist on their proper interpretation. We openly challenge here every blessed interpreter of the East as well as of the West to come forward if they can with their historical, astronomical or any other whimsical theories of interpretation which could satisfactorily explain the extracts noticed above. If they are able to explain absolutely nothing, they must apologise for all the mischief they have so long wrought and quit the field altogether. Who are the *Devas* and the *Asuras* *historically*? What is *Viswa*, what is *Loka* and what is *Bhuvana* *Geographically*? Again, who are *Leksha*, *Kasyapa*, *Diti* and *Aditi*; and who are the 12 *Adityas* *Astronomically*? We want definite answers from the Western Sanskritists who have volunteered their learned interpretations for nearly 200 years now. We shall not allow every unknown thing to be frivolously called a Myth. We will then have to charge them with nothing short of criminal trespass. They must feel thankful for having been so long permitted to play with a highly scientific religion of an ancient civilised nation. Evidently, the *Devas* and the *Asuras* themselves who figure all over the *Vedas* and the 14 *Vidyas* are yet unintelligible factors to the erudite Scholars of the West. The major portion of our literature is mostly taken up with the stories of the *Devas* and the *Asuras*. Of what value and of what use to the civilized or uncivilized world, are then the Western interpretations and translations vigorously carried on with so much of ignorance?

The 12 Adityas are here classed among the unknown Devas. As the sons of Aditi they also belong to a *non-historical* Period. How could they be summarily disposed of as *month-gods*? They are therefore yet unknown entities to the Western Sanskritists and Historians. The mother of these unknown Adityas named *Aditi* as well as her husband *Kasyapa* are thus equally unknown factors to them. *Deksha* the father of Aditi, and *Marichi* the father of Kasyapa could not also be claimed as known matters. The *Bramha* from whom all these originated is of course an unintelligible affair altogether. Which of these, the Western Sanskritists wish to honour with the name of Myth? Every word in our religious literature is myth to them. We are ourselves altogether a Mythological people to their enlightened eyes. There is yet another difficult problem here. How could Deksha and his wife originate from the *thumbs* of Bramha? That is easily explained. The Vedic Indian is an illiterate idiot, and the whole of his unwritten literature is full of such nonsense. But what does the written Holy Book of the Western Christian literati contain? How could any man originate from a Virgin Mary by the shadow of a Holy Ghost? The Western Christian Sanskritists who wrote hundreds of volumes about the unintelligible literature of the barbarous Hindu, are unable to explain their own Myth up to date. American Scientists and even Missionaries have violently condemned it as entirely opposed to the science of Biology. Have the learned Professor Max Muller or his illustrious colleagues ever called it a similar stupid Myth? No; that would be blasphemy. Surely, all that they have done hitherto against Hinduism is worse than the worst form of

BLASPHEMY.

Our beloved readers could clearly perceive here, that if the Western interpreters are only prevented from publishing whimsical opinions without any tangible basis for their assumed premises, they would have absolutely nothing to tell us by way of interpretations, criticisms or even condemnations. Their present strength lies in the mere trick of confounding

and in the arrogant method of expressing. Both must inevitably stop the moment the legitimate owners of the sacred literature open their eyes. We need not therefore be afraid of any sort of interpretation from the West for what we have quoted above in our enquiry for the lost Aditi.

Professor Max Muller has kindly allowed us the privilege of ransacking every variety of the literature for this important enquiry. We have already referred to in Section 10 the absurd mistranslation of the Mantra from the Taittiriya Aranyaka I—7 in which the 8 sons of Aditi are mentioned. The Mantra runs as follows:—

अरोगो भ्राजः पटरः पतङ्गः । स्वर्णरोज्योतिषीमान् विभासः ।
कश्यपोष्टमः । स महामेहं न जहाति । ते अस्मै सर्वे कश्यपाज्योतिर्ल-
भन्ते । सप्तशीर्षिण्याः प्राणाः सूर्या इत्याचार्याः । सप्तत्विजः सूर्या इत्या-
चार्याः । तेषामेषा भवति ॥

“ अरोगः-भ्राजः-पटरः-पतङ्गः-स्वर्णरः-ज्योतिषीमान्-विभासः-क-

श्यपः are the 8 sons of Aditi. Kasyapa the eighth never leaves *Maha-Meru*. The remaining seven receive their light from Kasyapa. These Sooryas represent the seven-headed Prana as also the seven Ritwics. They are therefore our real *Acharyas*.” For all of them she (Aditi) is the owner. These Sooryas directly represent the 8 purified *Prekritis* mentioned in the extract quoted above.

ज्ञेयाः प्रकृतयोष्टौ ताः यासु लोकाः प्रतिष्ठिताः ।

अष्टम्यः प्रकृतिभ्यश्च जातं विश्वमिदं जगत् ॥

The Lokas, the Viswom and the 8 Prekritis technically allude to the 24 sacred Tatwoms only. The *Maha-Meru* on which Kasyapa is stationed is examined in detail in pages 187 to 191, Volume I of my book. It is unnecessary to go over the same here. *Maha-Meru* always technically represents the Avyakta form of *Satwic-Maya* into which everything merges

in the and signifying *Veda* or *true Gnana*. The *Swarga-loka* also means the same thing

कल्पशेषाणि भूतानि सूक्ष्माणि पार्थिवानि च ।

सा चैषा ह्यैश्वरी माया जगतः समुदाहृता ।

स एव पर्वतो मेरुः देवलोक उदाहृतः ।

तथा वेदमयश्चापि पठ्यते नात्र संशयः ॥

Again, पश्यतीति कश्यपः — *Kasyapa* means the seer or Rishi that refers to the purified *Bhuddhi-Tatwom*. His father *Marichi* meaning light or true knowledge refers to *Veda* itself. As the 8 Sooryas mentioned above are recognised as Acharyas in the *Karma-Kanda* of the Vedas, they belong to a *by-gone age* as the issues of Aditi. The technical significance of the 8 sons of Aditi that confounded the Western Sanskritists, Historians and Astronomical enquirers all this time, is now clear enough. The 8 Sooryas *directly* refer to the 24 sacred Tatwoms belonging to the *Gnana-Kanda* itself, and they are naturally worshipped as the Acharyas of the *Karma-Kanda* which is *ignorantly* pronounced by the Western Scholars as the *oldest* religious literature of the Vedic Indian. Nothing could be plainer, simpler and truer. To question this even at this stage would simply be

DETESTABLE.

We have now only to understand the *Aditi*. It is however clear that the 12 Adityas who are the sons of Aditi and Kasyapa undoubtedly belong to the *Gnana-Kanda* and are worshipped as the *Deities* of the *Karma-Kanda* which alone the Western self-constituted authorities have been pleased to acknowledge as the oldest literature of the Vedic Indian. Our readers will particularly remember in this connection, the designations of the 12 Adityas as they are exactly the chief Deities mentioned in the *Karma-Kanda* namely ; धाता—मित्र—अर्यमा—इन्द्र—वसुध—अंश—स्वहा—विष्णु । This is conclusive proof of the entire dependance of the *Karma-Kanda* upon the *Gnana-*

Kanda for its mere *existence* itself. It is nought without its exact counter-part in the Gnana-Kanda. In denying the existence of the Gana-Kanda, the Western critics have been trying all this time with all their strength, to establish something which is physically impossible, and they are in the end thoroughly and justly

D E F E A T E D .

For the discovery of the lost Aditi, great search has been made not only by Professor Max Muller but also by a host of Western Scholars such as, Dr. Olden Burg, Mr. Griffith, Professor Roth, Professor Grassmann, Professor Wilson, Dr. Muir ; &c., but all was in vain, since they only floundered in the wilderness of ignorance. Aditi is the divine mother of the very Deities of the Karma-Kanda, and must therefore be searched for, far beyond its limits. We cannot afford to waste our time and energy any more for the sake of this single Aditi. We have already shown that even her 12 sons belong to a Period far beyond that of the Karma-Kanda which has been settled as the *oldest period* known to Western critics *historically*. Their settled historical view on this point is now completely *unsettled*. That is enough for us to meet all of them historically, including the learned Professor Max Muller who was so pertinacious about a *historical research*. By resorting to our ordained process of enquiry we shall now be able to give away our opponents by a single and simple stroke or two. We shall conveniently pitch upon the very portion of the Vedas which they have all along admitted as belonging to the oldest known Period.

Rig-Veda I—1132-19 as addressed to *Usha* states माता देवानां अदितेः अनीकम् । "Mother of Devas and the army of Aditi."

The learned Professor Max Muller certainly did not feel any difficulty in interpreting *Usha* is all through as the *Day-Dawn*. If he had actually read the Mantra quoted above, he would have similarly disposed of Aditi as something possessing *Usha* as its army, whatever that might mean. Aditi could

have been immediately dismissed as an Astronomical absurdity. But he has also failed to notice that Usha is described as *Dakshina* in the Rig-Veda for which none of the Western Scholars has yet offered any explanation. This important technical fact has been examined in detail in Sections 5 & 10 which our readers would clearly remember. We clearly found therein that *Usha-Dakshina* represents the purified *Budhi-Tatwom* of man, but *not* the Day-Dawn in the sky to which it is sometimes analogically compared. Similarly, *Aditi* whose army is *Usha-Dakshina* could not possibly represent the sky, the earth or both together as it is often untechnically misinterpreted. *Aditi's* sons the 12 *Adityas* having long been reduced to month-gods and transferred to the sky, it is no wonder that the Western Sanskritists believed that their mother should also be located somewhere in that region. But where is *Diti* the mother of the *Asuras* stationed? The sons of *Aditi* are *Adityas* and the sons of *Diti* are *Asuras*. Both of them have originated from the common father *Kasyapa*.

मरीचेः कश्यपः पुत्रः कश्यपस्य सुरासुराः ॥

If the *Adityas* are interpreted as month-gods here, what kind of gods are the *Asuras*? Perhaps they are *night-gods* as the enemies of month-gods. But, a month in itself is commonly understood as consisting of 30 days and 30 nights. How then could the *separate* existence of Night-gods be postulated? Besides, the father of the *Asuras* is also *Kasyapa* son of *Marichi* or light. There is no allusion to *darkness* anywhere in the whole concern. The very subject of the sacred literature is yet unintelligible to the Western Scholars and why should they venture to trespass upon a forbidden ground? That their object was not to study the literature with a view to embracing Hinduism, is a historical fact. What could then have been their real aim? It has now been amply proved to be sheer

P E R V E R S I T Y .

That the Western publications upon the sacred books of the East contain absolutely nothing by way of correct inter-

pretation, or correct translation, is now a settled fact, in spite of the foolish admiration for them occasionally found among a few educated gentlemen in India. We have now clearly seen that the learned Professor who raised the question of the Aditi, never understood in his life time the technical significance of the Devas, Asuras, Adityas, Diti, Aditi and particularly of Usha-Dekshina. The *Asuras*, *Devas* and *Devis* have been examined in detail in pages 406 to 446 Volume I of my book, by a reference to relevant passages contained within authentic texts. It is therefore unnecessary to digress much at this juncture. But, as we invariably find the Devas and Asuras generally mentioned even in the Vedas, it is absolutely necessary that our beloved readers should have a definite and clear conception of their technical significance, especially with a view to understand and discredit all the whimsical misinterpretations of the West, as wrong, absurd and prejudiced.

Devas and Asuras.

We have already seen that Aditi is the mother of the Devas and Diti the mother of Asuras, and also that Kasyapa is their common father. Aditi and Diti are sisters being the daughters of Deksha who originated from the thumb of Bramha. Deksha here technically refers to the purified *Prana* of man.

दक्षः प्राणेति विज्ञेयो मनुस्सङ्कल्प उच्यते ।

Deksha had 50 daughters of which 10 were married to Dharma. *Dharma* as well as the names of his 10 wives are too plain to be misunderstood as *historical*. The 10 wives are clearly explained as representing the ten doorways to enter into the region of Dharma.

कीर्त्तिर्लक्ष्मीधृनिर्मेधा पुष्टिः श्रद्धा क्रिया तथा ।

बुद्धिर्लज्जा मतिश्चैव पत्न्या धर्मस्य ता दश ।

द्वाराण्येतानि धर्मस्य विहितानि स्वयम्भुवा ॥

No sane person could possibly misunderstand this description. Similarly the remaining 10 sisters must also signify

something sensible. *Diti* means to cut, to divide ; and *Aditi* means undivided, entire. The former refers to व्यष्टिज्ञानं or the knowledge of parts ; whereas the latter to समाष्टिज्ञानं or the knowledge of the whole. As *Diti* and *Aditi* are daughters of the same *Dakṣha*, and wives of the same *Kasyapa*, both of them allude only to the religious paths of *Gnana* of course with the difference just noticed. In the case of *Asuras* as the issues of *Diti*, there are few shades of difference which are sometimes noticed in the literature but often not noticed.

For instance, *Asuras*, *Dyṭias*, *Danavas*, *Rakshasas* &c., are used as synonymous terms ; so that the technical significance of any of them may be ascertained to understand the intended meaning. अशुःप्राणः—प्राणेषुरमन्ते इत्यसुराः । “*Asu* means *Prana* or one's own life, and he who takes special care of it is an *Asura*.” Again, *Dyṭia* means the issue of *Diti*. All this points to the *Buddhi* of man which works to secure knowledge of *parts* only, without entirely relinquishing worldly affairs. But what is the knowledge of parts here specified ? The definition of a *Rakshasa* as furnished in *Sarga 1, Uttara-Kanda, Valmiki Ramayana* fully explains this point.

प्रजापतिः पुरा सृष्ट्वा ह्यपः सलिलसम्भवः ।

तासां गोपायने सत्त्वानसृज्यन्नसम्भवः ।

ते सत्त्वाः सत्त्वकर्त्तारं विनीतवदुपस्थिताः ।

किं कुर्म इति भावन्तः क्षुत्पिपासाभयार्दिताः ।

प्रजापतिस्तु तान्याह सत्त्वानि प्रहसन्निव ।

आभाष्य वाचा यत्नेन रक्षध्वमिति मानदः ।

रक्षामेति च तत्रान्ये जक्षाम इति चापरे ।

भुङ्क्षिताभुङ्क्षितैरुक्तस्ततस्तानाह भूतकृत् ।

रक्षामेति च यैरुक्तं राक्षसास्ते भवन्तु वः ।

जक्षाम इति यैरुक्तं यक्षा एव भवन्तु वः ॥

"Once upon a time, the lotus-born Bramha created *Apa* along with some creatures to protect them. Those creatures having been affected by hunger, thirst and fear approached their Creator and asked Him what they should do. Bramha smilingly replied thus. Protect the *Apa* with all your might. The hungry sect among them replied, 'we shall devour the *Apa*.' Bramha then told them that they were styled *Yekshas*. The non-hungry sect, replied, 'We shall protect the *Apa*', and Bramha told them that they were styled *Rakshasas*."

The *Rakshasas* are clearly defined here as the non-hungry or less earnest sect that *protect* the *Apa*. We have already explained in Section 10 the technical significance of *Apa* as referring to the 24 sacred Tatwoms.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।

नाराज्जातानि तत्त्वानि नारा इति जगुर्वुधाः ॥

The *Asuras*, *Dytias*, *Danavas*, *Rakshasas* &c., thus refer to a stage of religious development in man in which he does not go beyond the attempt to secure the knowledge of the various Tatwoms. This is exactly the knowledge of parts or व्यष्टिज्ञान Itihastically alluded to by *Diti*. Anything even *below* this stage is not recognised as worthy of being styled religious practice. The *Asuras* thus virtually belong to the *Karma-Kanda* of the Vedas seeking for the knowledge of the 24 sacred Tatwoms which *alone* is explained therein. There are no foolish Astronomical absurdities and mechanical sacerdotalisms within the sacred *Karma-Kanda* as ignorantly misunderstood. Those below that stage who care not even to understand the technical significance of the Tatwoms themselves, need not call themselves Hindus in vain. What then could we say about the foolish misinterpreters of the sacred *Ramayana* without even a correct knowledge of the *Rakshasas* mentioned therein? The contents of the sacred text are shamelessly expounded as treating of Indian history and war in Ceylon, without any forethought or after-thought. In this boasted century of civilization, nothing is more

P T T F A B L E .

We have now clearly understood the correct technical significance of Diti, Asuras, Dytyas, Rakshasas &c., The contents of the Karma-Kanda of the Vedas are also now clear enough in spite of all the crusade from the West for a continuous long period of 200 years. The *Karma-Kanda* treats only of *Apa* or the nature of the sacred 24 Tatwoms and the means of securing their knowledge. The Arithmetical details referring to number 24 noticed in Section 10 allude only to this very *Apa* and the Vyashti-gnana represented by *Diti*.

The Storm theory, the Dawn theory, the Astronomical theory, the Circum-Polar theory, the Historical theory, the Philological theory, the Geological theory, the Archaeological theory, the Nature worship theory, the unlettered Indian theory, the mechanical Sacerdotalism theory, the Aryan migration theory and every other blessed theory, are now conclusively proved to be utterly

F A L S E .

We have now found out Diti and her Karma-Kanda in their true light. The genealogy of the lost Aditi of Professor Max-Muller is also now fully made out. Her army is ascertained as Usha-Dekshina. अदितेः अनीकम् । Usha-Dekshina has been found to represent the Budhi-Tatwom which destroys Agnana. नेमुषी दक्षिणा प्रोक्ता । Aditi undoubtedly stands higher than Usha-Dekshina and represents समष्टिज्ञानम् or the knowledge of the very basis of the Tatwoms which is explained in the *Gnana-Kanda* of the Vedas. In reference to the Karma-Kanda therefore, Aditi belongs to a *by-gone age* namely the age of the Gnana-Kanda. She is the first wife of Kasyapa, the Seer, Rishi of true Gnana. Her younger sister Diti though wife of the same husband is *inferior* to her. Aditi's sons the Adityas are the very *Deities* to be worshipped by the sons of Diti the Asuras who seek the knowledge of the 24 Tatwoms, सूर्या इत्याचार्याः । All those who do not even understand that the

Karma-Kanda of the Vedas treats of the sacred Tatwoms, must remember that they are only placed *far below* the rank of an Asura. The Asuras' Karma-Kanda no doubt depends for its existence itself entirely upon the Gnana-Kanda in every way. Aditi being the Goddess who presides over the Gnana-Kanda, she must necessarily be worshipped both by the Devas and the Asuras. She has been however quite invisible to the Western Sanskritists and Historians all this time, including the great and learned Professor Max Muller who probably wished to make some unworthy use of her presupposed non-existence as a Mythological entity. But alas, now in India, she is unfortunately again easily

DISCOVERED.

Along with the divine mother Aditi who was so long proclaimed to be invisible, the Western Sanskritists have been all this time consciously *suppressing* her Gnana-Kanda and even denying its very existence with a definite motive. The Vedic Indian has been systematically tried to be deprived of his ownership of the Gnana-Kanda by the publications of hundreds of books, without correctly understanding a single syllable out of our religious literature. They were simply giving vent to their preconceived opinions with the express object of discrediting the Intellectual and even the physical capacities of the Vedic Indian. This process could not possibly continue long. A lie has no legs. All their tricks are now easily exposed. We have now clearly understood that the Gnana-Kanda of the Vedas consisting of the Sakhas and the Upanishads are the *scientific bases* for all that is mentioned in the Karma-Kanda. In the very language of the Western Historians therefore, we have proved to the very hilt, that the written Upanishads of the ancient Hindus, are, in the order of time undoubtedly the highest, the truest and the

OLDEST.

This single, unexpected and unpleasant discovery of Truth must necessarily upset many a pet theory of the West-

ern Historians with the use of which they managed cunningly to calumnise Hinduism all this time. The theory of *Polytheism*, the *Aryan migration* theory and even the theory that writing was not known at the Vedic period, must inevitably go to the wall. About the knowledge of *writing* we shall notice in a separate Section at the end.

SECTION 14.

Polytheism.

Many an ism is attributed to Hinduism from the civilized West as ornamental epithets of abuse. It is therefore absolutely necessary that our beloved readers should be thoroughly acquainted with the current meanings of those commonly applied as Western titles kindly awarded to our sacred literature. The following gives their ordinary meanings as found in the English Dictionaries.

Polytheism is the doctrine of a plurality of gods.

Henotheism is the ascribing of supreme power to some one of several gods in turn.

Dualism is that view which seeks to explain the world by the assumption of two radically independent and absolute elements ; E. G. the doctrine of the entire separation of spirit and matter, thus being opposed both to Idealism and to materialism. The doctrine of two distinct principles of good and evil, or of two distinct divine beings of these characters.

Anthropomorphism is the representation of the Deity in the form of man or with bodily parts ; the ascription to the Deity of human affections and passions.

Monotheism is the belief in only one God,

Theism is the belief in the existence of God with or without a belief in a special revelation.

Atheism is disbelief in the existence of a God.

Idealism is the doctrine that in external perceptions the objects immediately known are ideas, that all reality is in its nature psychical.

Materialism is the doctrine that denies the independent existence of spirit and maintains that there is but one substance which completely explains all life and existence.

All the above isms and more are now promiscuously applied to the sacred contents of our 14 Vidyas by Western Sanskritists so that it might produce the sudden impression in every reasonable man that the whole of the literature contains nothing but an incongruous mass of contradictory and meaningless stuff. That the alien critics are not entirely to blame in this matter must be admitted with feelings of shame. The Munshi-type of Pandits in our own land, who with their smattering of the sanskrit language started an ignoble profession of story-telling, have done immense mischief by confounding their innocent co-religionists with their free misinterpretations of the sacred Itihasas and Puranas as wretched Indian history of men, animals and devils. The actual effect of this has been worse than the mere destruction of the legitimate commentaries of the Vedas which the Itihasas and Puranas technically constitute. The misinterpretation gave rise to a greater part of the calumnies now current in the East and in the West. The quasi-educated Pandits are thus undoubtedly guilty of a heinous crime, and those who still admire them must be classed among the same culprits without compassion. We have exposed their misinterpretations in detail all through the first two volumes of the Permanent History of Bharata-Varsha. But that is altogether a local affair with which we have nothing to do at present. The highly civilized Sanskritists, Historians and Philologists of the West could not afford to throw any portion of their responsibility upon the shoulders of their poor ignorant Munshis. That would be a disgrace to their boasted civilization itself.

The isms applied to 44 Vidyās.

We must limit our enquiry here to the contents of the *Karma-Kanda* of the Vedas, as that alone has hitherto been admitted by Western Scholars as the oldest genuine literature of the Vedic Indian. There are of course several Deities within it addressed by the use of the so-called *hymns*. The Vedic literature is thus completely *Polytheistic*. Professor Max Muller however, by his careful research discovered that each Deity addressed in a *Sukta*, is supposed to be the best and the greatest among other Deities for the time being. He therefore styled it *Henotheistic*. Two varieties of Theism are here luckily admitted. We are not Atheistic yet. Evidently, these two grand titles to the contents of our sacred Vedas are now quietly acquiesced in by all the Maha-mahopadhyayas of British manufacture from one end of India to the other. What are our religious authorities doing? They pretend not to have heard of any such alien opinions. When they are actually informed of them with a view to elicit any answer or explanation, they dismiss the whole thing summarily as irreligious. But what is the good of such evasive tricks? The poor religious Hindu is furiously attacked from the West and is hopelessly left helpless in his own land. This is the result of the modern advancement of civilization in India. All the boasted orthodoxy in the country at present is mere

S H A M .

The Monotheistic Christian Scholars of the West undoubtedly apply the terms Polytheism and Henotheism to the contents of the Vedas with the express object of discrediting Hinduism as a worthless religion of the unlettered barbarous Indian. How far this is true shall be noticed shortly. But, in the meantime, how is Christianity Monotheistic? Father, son and Holy Ghost arithmetically make up 3. God seated in Heaven with a golden crown, in the midst of 24 Elders dressed in white gowns standing around, make up 25; and with a devilish Satan the number becomes 26. All this is highly

Polytheistic and Anthropomorphic to boot. Their absurd *Evolution* theory of the Cosmos as gloriously believed to have been *revealed* in the written Holy Bible is extremely

UNSCIENTIFIC.

The Vedic gods such as Indra, Varuna, Mitra &c., are the bright Adityas, the sons of divine Aditi and the great Kasyapa. They represent the purified Tatwoms which are the *divine bases* of the whole cosmology of man which explain most scientifically the evolution of the Cosmos as the glories of the Atma seated within the heart of man. They are no Mythological gods stationed in the sky as ignorantly and maliciously proclaimed to the world by the Anti-Hindu Historians of the West for the past 200 years. These divine Adityas are the *Preceptors* of the Vedic Indian. सूर्या इत्याचार्याः । How-much of grand philosophy and exact science is imbedded in the noble and magnificent conceptions themselves of the Vedic *Devatas* ? Devata itself signifies the divine power that bestows light or knowledge. All the Western Philosophy or science has not yet discovered a single Devata, Aditya or Tatwom of the Vedic Indian. *Tatwom* as often explained in the previous pages signifies *Thatness* the nature of the Supreme and not the categories of human Psychology as ignorantly misunderstood up to date by the learned Sanskritists of the West. The Polytheism, Henotheism, Anthropomorphism and every other ism now attributed to the contents of the Vedas are but the pitiable products of the complete ignorance of the sacred subject. The Vedas have once for all declared एकमेवाद्वयं ब्रह्मनेहनानास्ति किञ्चन । There is but one Bramhan, no two, and all the "apparent Cosmos is nought without the Bramhan." There are no unscientific revelations here. All is proved by *Sruti-Prēmna*, which is miserably misunderstood by every learned Western Sanskritist and wickedly utilized to abuse the highly religious and civilized Hindu. *Sruti* is one of the most important technical terms which even the Western Sanskritists have not yet correctly understood ; and the Western critics as a class will not be prepared to

admit its technical significance. Because, that would be the death-blow in itself to all their malicious mischief. We have explained the fact in detail in Section 3. Sruti is the *documentary* evidence of the scientific experience of the technical *Rishis* equally misunderstood. We have no deceptions and cheating by way of false and unscientific revelations anywhere within our 14 Vidyas. The sacred *Veda* is established by Sruti-Premana and is the most scientific of the

S C I E N T I F I C .

The contents of the Karma-Kanda of the Vedas, the very portion admitted by the Western Sanskritists as the oldest genuine literature, consists of Mandalas, Suktas, Samhitas and Pada-paathas, associated with their respective Rishis, Chhandas and Devatas, all of which have their technical significance in the Vedic language. We have been constantly proving, how all these highly scientific terms were mistranslated not only ignorantly but also wickedly. The technical *Samhita* is not a hymn. It is a *Mantra* composed in a technical Chhandas named Gayatri consisting of 24 syllables which arithmetically point to the 24 Tatwoms to which they directly refer. Each Mantra also refers to a particular Rishi or a specified stage of intellectual development in man, and is addressed to a specific Devata or Tatwom. Each Samhita or Mantra thus deals with a highly technical matter which demands long and careful study to understand. The Western Sanskritists have summarily disposed of it as a mere meaningless *hymn*, and have suggested an irrelevant meaning for the word Samhita as a *collection* with a view to manufacture some historical abuse which we have noticed in Section 6. As the Samhita is no hymn, the *Mandala* is also not a chapter. चक्रवात्मन् मण्डलम् । इत्यमरः । It refers to a circular space filled with light. It is Mandala of the Devata or the vast extent around which the sacred Tatwom exhibits its divine power and glory. How could this highly significant Mandala be so suddenly mistranslated into a mere Chapter of a book and thrown into the dunghill with impunity? Their inexcusable mischief from

beginning to end has been more than sufficiently exposed in the previous pages. But our beloved readers need not be carried away by a wrong impression that they would in the least change their attitude on that account. The disgraceful manner in which they have so long handled our sacred literature clearly shows that they belong to a class that is extremely

P E E V I S H .

We have amply proved in the foregoing pages that the Karma-Kanda of the Vedas could not possibly exist without the direct support of the Gnana-Kanda. It is in fact a mere *concretised version* of the Gnana-Kanda specially created for the benefit of the inferior intellects. To deny the *previous existence* of the Gnana-Kanda would therefore be to proclaim a big and malicious lie. But why the Western critics have all along insisted upon such a shameless untruth, has now been plainly understood. There are no more doubts about their ultimate motives. Now that they are completely discovered and glaringly exposed, the mere existence of the numberless books they have hitherto published without the least knowledge of the true contents of our sacred literature would be tangible historical record for the future generation to judge of their unworthy and barbarous animosity towards a highly civilized and non-interfering nation in the world. As they claim to belong to one of the civilized nations at present, they should destroy at once all their wicked productions, if they are in the least anxious to come out free from the serious charges they have of their own accord made themselves liable to. Any further schemes to get over them by additional mischief would only make matters worse. What is past is past. Let them not fear or hesitate. The civilized Hindu in India is never peevish. Let them take up the match box boldly, and

BURN. BURN. BURN.

SECTION 15.

The Gnana-Kanda.

The Vedic Indian has now established his claim to his *oldest* ancestral property namely the Gnana-Kanda which has been for some time unjustly denied to him by the Western Sanskritists. We have however clearly seen that it is the *original* portion of the Vedas from which the Karma-Kaṇḍa has been *afterwards* manufactured by concretising the various philosophical ideas contained therein. The Arithmetical details in the Karma-Kanda are exact reproductions of the corresponding ideas in the Gnana-Kanda even *arithmetically*. If this simple and undeniable fact is admitted, all questions about Historical periods, Philological legerdemains and Astro-nomical quibbles, must be rejected as entirely irrelevant. We do not now care what century B. C. or A. D. is attributed to the Gnana-Kanda. Its *priority* to the Karma-Kanda has become a *Settled fact* with us. Those who claim to be sane could not now afford to deny it. With others we have no quarrel; we only pity them.

अनुशोचाम एवान्यान् न भ्रान्तैर्विदामहे ॥

The Gnana-Kanda naturally contains all the correct informations regarding the contents of the Vedas. Gnana and Veda are synonymous terms. There is thus absolutely no reason to suspect logically whether the Gnana-Kanda forms an important portion of the Vedas or not. This is sufficient Philological proof to veto all extraneous and biased opinions. That is just the reason why the Western Sanskritists actually *suppressed* that fact and persistently denied its existence on some false pretexts, at the time of the so-called Vedic Period. The object was plainly to discredit the Hindu in the eyes of all the Western Christian nations. All tall talk about Philo-logical research by Western critics is from the very com-
mencement, a horrible

L I E

The contents of the Gnana-Kanda.

This subject has been noticed in detail in pages 37 to 164 Volume I., The Permanent History of Bharata-Varsha. We cannot afford to enter into any lengthy dissertation here, as it is beyond the scope of this essay. But it is desirable that our readers should be acquainted with the general principles explained in the Gnana-Kanda, so that they may better appreciate the observations made in the previous pages, and also guard themselves in future against falling a prey to the continuous and confounding Western tricks.

The Gnana-Bhoomi or the region of Gnana is divided into 7 Bhoomikas or stages of development. Vide the following from the Mahopanishad.

इमां सप्तपदां ज्ञानभूमिमाकर्णयानव ।
 नानया ज्ञातया भूयो मोहपङ्क्ते निमज्जति ।
 वदन्ति बहुभेदेन वादिनो योगभूमिकाः ।
 अवबोधं विदुर्ज्ञानं तदिदं सप्तभूमिकम् ।
 मुक्तिस्तु ज्ञेयमित्युक्ता भूमिकासप्तकात्परम् ।
 ज्ञानभूमिश्चुभेच्छाख्या प्रथमा समुदाहृता ।
 विचारणा द्वितीया तु तृतीया तनुमानसी ।
 सत्त्वापत्तिश्चतुर्थीस्यात्ततोऽसंसक्तिनामिका ।
 पदार्थभावना षष्ठी सप्तमी तुर्यगा स्मृता ।
 आसमन्तस्थिता मुक्तिः यस्यां भूयो न शोचति ॥

"I shall explain to you the *Gnana-Bhoomi* which has 7 steps. Once you understand it, there is no more illusion. It is also explained by the wise as the various *Bhoomikas*. True knowledge is known as *Gnana* that consists of 7 stages. *Mukti* is known as *Gneya* or the object to be known and is beyond the 7 *Bhoomikas*. The 7 *Bhoomikas* are, शुभेच्छा—

विचारणा—तनुमानसी—सत्वापत्ति—असंसक्ति—पदार्थभावना—दुर्यगा—
Mukti which destroys all the miseries of man is the total
product of all the 7 Bhoomikas."

The *Gnana* which leads to Mukti is explained as the
result of the gradual practice of Yoga through the 7 stages
prescribed here. The first Bhoomika named Subhechha is
defined as follows in the Akshi Upanishad.

मनसा कर्मणा वाचा सज्जनानुपसेवते ।

यतःकुतश्चिदानीय नित्यं शालाप्यपेक्षते ।

तदासौ प्रथमामेकां प्राप्नो भवति भूमिकाम् ।

एवं विचारवान् यस्यात् संसारोच्चारणं प्रति ।

स भूमिकावानित्युक्तः शेषस्त्वार्य इति स्मृतः ॥

"He who feels anxious to get over the miseries of Sam-
sara, and for that purpose attends on and respects the wise,
by mind, word and deed, and also secures the knowledge of
the Sastras from whatever source available, attains the first
Bhoomika. He is then recognised as a *Bhoomikavan* or one
who owns a Bhoomika. Others below him are styled *Aryas*."
An *Aryan* in Sanskrit commonly means a well-behaved gentle-
man. The word also signifies a wanderer, derived from the
root Ri to go. Evidently it is in the latter sense, the Aryan
migrations are described in modern Historical treatises.
Whatever that may be, the Aryan here is *not* a Bhoomikavan.
He has not secured even the lowest among the 7 Bhoomikas.
The Vedic Indian who owns the Gnana-Kanda consisting of
the 7 Bhomikas must certainly be *Super-Aryan*. He could
not have therefore belonged originally to any stock that did
not possess the Gnana-Kanda of the Vedas. Which among
the various stocks discovered by Western Historians *now*
possesses any religious conception that could fearlessly ap-
proach the Gnana-Kanda of the Vedic Indian? Not one. Noth-
ing is gained in the true interest of a Religion by unnecessarily
associating one strange stock with another. Then why make
such a fuss about it in the false name of History? There is

no doubt, an immediate unworthy object, and that is, to trace back the origin of the vegetarian Hindu to some beef-eater in Central Asia, and that is all. But what is gained by this? He could be connected with the Indo-Aryan stock which branched off into two, in some Historical period, one proceeding to the West and the other to the East. What special historical proof is there to include the vegetarian Hindu now living in India? His religious records do not guarantee any such improbable inference. On the contrary his Gnanakanda gives him the title of *Super-Aryan*. Surely no false history could ever convert a vegetarian Hindu into a carrion-eater of any period. All this is no science of history. It is after all only the natural outburst of the bitter feelings of unadulterated

E N V Y . . .

The races in India.

Western Historians have settled for us *ex-parte*, many an important matter in Indian affairs. We have already seen with what enviable ease and with what reverential regard they have disposed of our voluminous religious texts. They have spared no pains in showing the same amount of affection and justice in the subject under reference. According to their settled view, India is at present inhabited by two distinct and antagonistic races, one being the *Dravidian* or the aborigines and the other being the *Aryan* who migrated subsequently. How are these grand historical facts pertaining to the Indian Peninsula so exactly discovered from the far West? Certainly, the words Aryan and Dravidian originally belong to the Sanskrit language with their specific meanings clearly understood in India long before the Western historians interpreted them according to their sweet will and pleasure. We have here noticed the technical significance of Arya as furnished in a reputed Upanishad. Western Historians may be assured here that the term Dravida is no *antonym* to Arya. *Dreva*, *Drevya* and *Dravida* refer to

the idea of *melting*. Dravya means also *wax* which melts very easily. द्रव्यं भव्ये घनेष्मादौ जतुद्रुमविकारयोः । इति हैमः । Dravida thus denotes Bhakti or devotion consequent on the melting of human heart like the wax held over the fire. Vide Halasyom.

पावकान्तस्थजतुवत् द्रवीभूतमभून्मनः ॥

In the Bhagavata-Mahatmyom, Bhakti says she was born in Dravida. उत्पन्ना द्राविडे चाहम् । Here, of course, Bhakti is no woman and Dravida is no country. The people styled themselves Dravidians and called their country Dravida Desa in order to show their reverence for Bhakti as an important ingredient in their sacred religion. Bhakti means devotion and not the blind and vague Love mentioned in the Bible. It is respect plus love. The respect must first originate from the clear *Knowledge* of the Supreme Entity. Such is the connotation of the word Dravida in the Sanskrit language. The Western Historians and Philologists have not yet discovered this word in any other language, but they boldly interpret Dravidian as a *non Aryan* which in itself may mean anything. Why, is not a pumpkin a non-Aryan? Aryan and Dravidian are certainly not antonyms. An Aryan must be a hypocrite unless he is a Dravidian also. How stupid and unwarranted are the meanings now assumed for these two ordinary words in the Sanskrit language? It is exactly in this manner that all the details of Indian History are settled from the West. The whole affair is an expert display of magnificent

J U G G L E R Y .

Vedic Yegnas misinterpreted.

The nature, object and scope of the Vedic Satras or Yegnas have been virtually examined in the major portion of the previous pages. That all the Yegnas merely represent the *concretised* version of the instructions philosophically furnished in the Gnana-Kanda, has been noticed all along.

In plain language, the object of the Vedic Yagnas prescribed throughout the Karma-Kanda, is to sacrifice in the fire of *Gnana* all the gross conceptions and illusions of the unscientific cosmological conceptions of man, so that he may thereby secure the knowledge of Bramhan. All other interpretations are sheer misinterpretations whether they proceed from the West or from the East, from the orthodoxy or the heterodoxy. The gist of the whole subject is explained in a single technical term *Agnishomiyom* which we have fully noticed in Section 11. It is the *Pasu* that pertains to the Agnishoma that has to be sacrificed. अग्निबोमीयं पशुमालभेत । is the exact Vedic injunction given. पश्यतीति पशुः । All the gross unphilosophical conceptions of the cosmos, logically reduced to 7 Jyotishtoma sacrifices allude to the sacrifice of the *Pasu* or the brute animal nature in man. Even the term आलभेत means only to *up-root*. It is now Historically, Philologically, Etymologically and Arithmetically certain that no butchering of dumb animals is ordained anywhere within the sacred Karma-Kanda of the Vedas. There is no use of maliciously pointing out any ignorant and misdirected Dikshit in the land with a view to calumnise a whole religious nation. The Dikshit is another modern curse to the country like the Munshi-Pandit who is directly responsible for having misled the illiterate Dikshit also. These bare facts are well-known to every sensible Hindu in the land. No anti-Hindu in the East or West could be permitted to take undue advantage of the folly and wickedness of a few ignorant Pandits and Dikshits, and to criticise Hindu religion on that false pretext. There is a black sheep in every family. No body wants to deny it. There are even now murderers in every civilized country. None can deny it. No sensible Hindu in India has ever sacrificed an animal in the name of religion ; nor has he eaten carrion. His religion never permits such follies and cruelties, much less ordains them. In fact, the misfortunes of the innocent Hindu all along, may well be traced to his vegetarian ancestry and to his owning a scientific and sacred religion. He thus becomes an eye-sore to every carnivorous

nationality which could not boast of a sensible religion. All his present calamities are also due to these very two facts. Look at the persistent obstinacy of every Anti-Hindu nation in its attempt to establish somehow or other that the Vedic Indian was a flesh-eater. If flesh eating is a sign and proof of civilization as it is practically reckoned among the Western nations, vegetarianism is doubtless another proof of the barbarism of the Hindus in India. Why not then condemn them boldly for their vegetarianism too? That would be an honest method of abusing. But they know very well that carrion-eating and butchering are not very respectable traits. Every alien nation is thus smarting under that culpable defect. That is just the reason why the blessed Historians and Sanskritists of the West are unanimously trying to pull down the vegetarian Hindu to their own carnivorous level. This is exactly the secret of dishonestly attributing animal sacrifice to the Vedic Yagnas. That they are not prepared to improve themselves by leaving off carrion-eating is also an established fact here. We could therefore in no way respect or recognise them either as interpreters of our sacred literature or as the Historians of Indian affairs. They are mere

S L A N D E R E R S .

A. Bhudhism deceitfully extolled.

For the past 200 years, all the Western Christian Historians, Philologists and Scientists have been invariably exerting their best to picture to the world that *Budhism* which originated in India as an open enemy to Hinduism is a *superior* religion in every way. Its origin, its tenets, its technical significance and its utter failure in India have all been systematically misrepresented. The object of this mischief was simple and single. For foreigners, it is the most convenient means of attacking Hinduism by securing the help of its enemies at the spot.

Its origin is traced back to the sixth century B. C. by Western Historians and its founder is called *Budha* who is

said to have been a Kshetriya Prince in Upper India named *Gotāma*. Budha was thus certainly not his original name but was only an applied title. Where was this obtained from? That is not up to date explained by the Western Scholars, although they have been able to manufacture many a strange thing out of Buddhism. The Itihasic incarnations of Vishnu described in the Upanishads, Itihasas and Puranas contain the name of Budha meaning Bodhom or Gnana as the 9th incarnation of Vishnu.

मत्स्यः कूर्मो वराहश्च नारसिंहश्च वामनः ।

रामो रामश्च कृष्णश्च बुद्धः कल्की जनार्दनः ॥

None of these divine incarnations could ever be explained away as historical personages. We have explained this fact in detail throughout the two volumes of the Permanent History of Bharata-varsha. The 10 incarnations are always enumerated together and in the same order in all the sacred texts, so that they must all belong to one and the same species. No impudent misinterpretation could ever hope to establish that Matsya, Koorma, Varaha and Narasimha represent human beings. Budha incarnation mentioned in the Hindu literature could not therefore refer to any historical personage. The Samkalpa-mantra used in Kasi (Benares) even today by every Hindu is महाशमशाने बुद्धावतारे । It would be absurd to draw any sudden inference that the Hindus subsequently respected and recognised the anti-Hindu founder of Buddhism as the Budha incarnation itself. Even the Western Historians dare not deny the *historical* fact that from the very commencement of this antagonistic creed, Hindus in India have been continuously condemning the Budhists as irreligious *Atheists*. Voluminous books written by Sri-Sankara, Vidyaranya and other religious authorities, openly attacking the irreligious sect, which are even now available, constitute ample *documentary* evidence to prove that Buddhism utterly failed in India owing to its worthlessness as a religious creed. It was a warfare with scientific and logical argumentations but not with clubs and swords. Why should Western Christian Historians now misrepresent all these well-known

historical facts? Special attention of our beloved readers is here drawn to a curious trick of the Western Historians with which they too often cunningly confound every Indian subject. They have once for all condemned our Itihasas and Puranas as absurd Mythological treatises of recent dates. But when they want mischievous informations which are nowhere available, they stealthily pick up some passages from the very Puranas and Itihasas and turn them to historical account, without the least knowledge of their technical character.

Period of Buddhism manufactured.

For the birth and life of the alleged founder of Buddhism in India in the 6th Century B. C., the *only* records available are the Buddhist writings of the second and third Centuries B. C. From the alleged date of his birth for 300 years downwards, there is absolutely no record of any sort. The whole story is a *concocted* one. It is exactly similar to the Christian Bible which was written in the 8th or 9th Century A. D. describing the birth of a Jew as a Christ which fact is denied altogether up to date by all the Jews in the world. How the Western Historians in recent years magnified and embellished the lies of these irreligious Atheists in India, to the entire detriment of the sacred Hindu religion, could be easily gathered from every book they have published. Let us examine one Western History of India on this subject, vide pages 55 to 72 History of India by Vincent A. Smith. He gives a list of Kings as described in Adhyaya I, Skandha XII, Bhagavata Purana, and admits the absence of its historical value. He however fixes dates extending from 600 B. C. to 27 B. C., which include the periods pertaining to all the false stories about the reputed founder of Buddhism. The only basis for the conversion of the religious Purana into absurd human history appears to be the story of Chandra-gupta secured from Megasthenes a Greek writer. Chandra-gupta's reign is stated by Vincent Smith as approximately extending from 322 to 293 B. C. He still supposes that the period specified by him, namely

600 B. C. to 27 B. C., refers to the rule of the *Magadha* Kings namely the 9 *Nandas*, the 10 *Mouryas* the *Sungas* and *Kannas* &c., as detailed in the *Bhagavata-Purana*, in spite of the utter worthlessness of the *Puranas* pronounced by himself as historical treatises. Whatever may be the correct interpretation of the description in the *Purana*, we cannot omit to point out how absurd are the historical facts gathered from it by the learned Historian. First of all, it contains *no reference* to the birth or life of *Gowtama Budha* who is said to have flourished in India exactly within the specified Period. The passage from the *Purana* utilized for historical information by Vincent Smith, when carefully examined, will surely, disclose many more important matters which will convincingly prove that the whole of Western transaction is but a

H O A X .

More than 10 dynasties extending to a rule of 3500 years from the beginning of *Kali* are enumerated in the *Adhyaya* of the *Bhagavata-Purana* under reference. Each dynasty also consists of several rulers and all their names are given. The first verse starts with a question from King *Parikshit* addressed to sage *Suka*. The King wanted to know the dynasties that would in future rule over the earth from the beginning of the *Kali-yuga* which had just commenced at the departure of *Sri-Krishna* to Heaven.

स्वधामानुगते कृष्णे यदुवंशविभूषणे ।

कस्य वंशोऽभवत्पृथ्यामेतदाचक्ष मे मुने ॥

That the *Kali-yuga* commenced on the very day *Sri-Krishna* quitted this earth to Heaven, is clearly mentioned in several *Puranas*. Vide verse 33-*Adhyaya* 6, *Skanda* XII *Bhagavatam* itself.

यस्मिन् कृष्णो दिवं यातस्तस्मिन्नेव तदाहनि ।

प्रतिपन्नं कलियुगमिति प्राहुः पुराविदः ॥

When King *Parikshit* enquired of *Suka* for the information above referred to, it is said to have been 30 years after

the advent of Kali. Vide verse 15 Adhyaya 6 Bhagavata Mahatmyam.

आकृष्णनिर्गमाग्निशद्वर्षाधिकगते कलौ ।

नवमीतो नभस्य च कथारम्भं शुकोऽकरोत् ॥

According to the Hindu Calendar the Kali year at present is 5000 and odd. Without the least idea of and the least regard for these highly technical facts, how did Vincent Smith pick up the names of a few Kings and deduce a historical period extending from 600 B. C. to 27 B. C. ? Evidently, this Purana *alone* is the available record for this particular Period in his Indian History. This Period however includes the period of Goutama the alleged founder of Buddhism and his name is found *nowhere*. If his 600 years in B. C. are calculated from the beginning of Kali as required by the Puranic description, there would be an interregnum of 2500 years from that period to B. C. 1. But what was his *formula* for sifting history out of the Puranic descriptions ? Probably, the periods specified are his guides. But in the Ramayana for instance, Rama is said to have ruled over Ayodhya for 11000 years. His father Dasaratha ruled for 60,000 years and several of his predecessors for 30,000 years. Western Historians would surely reject all this as simple nonsense. A man cannot live for so many years. Science of Biology denies its possibility. Hindu Puranas are therefore simply stupid. But exactly similar facts are found mentioned in the Old Testament of the Christian Bible. *Adam* lived for 930 years and his son *Mahalaleel* for 875 years. Surely, that cannot be condemned as Mythology ; and it cannot be opposed to Biology. Because the Bible belongs to Vincent Smith & Co. There is not the slightest doubt that their attitude towards Hinduism has all along been

C A N K E R O U S .

In spite of the Western Historians' pretended admiration for Buddhism, it is now *historically* proved that the cooked-up story about the birth and life of its alleged founder is entirely *false*. But like many other false creeds in the

world, Buddhism is also devoid of *originality* and common-sense. Its chief and only characteristic is *Anti-Hinduism*. Its tenets, principles, philosophy and all else are directly *stolen* from Hindu literature and wantonly caricatured, exactly like the wonderful work the Western Sanskritists and Historians are now doing. There is therefore nothing to be surprised at their mutual sympathy in every way.

What is Buddhism?

Buddhism represents no original theory, creed or philosophical sect. It is well-known as a *mistaken stage* in the process of philosophical argumentation; and it is clearly explained in the various religious texts as *Atheistic* and condemned as *irreligious*. Vide Leela 61, Halasya-Mahatmyom, Skanda Purana.

मोक्षदाता शिवो नास्ति सर्वं बुद्धिमयं जगत् ।

इति स्वशास्त्रैर्विजयं व्यधुस्सर्वत्र पापिनः ॥

"Those who proclaim to the world that the whole Jagat could be resolved into the mere modifications of *Budhi* and that there is therefore no Eswara the donor of Mukti, are great sinners". This is called *Bowdha-matha*. The great Vidyanarya in his Pancha-desi, crushes this creed by quarter of a sloka.

नहि धीमात्रमावित्वादाभासोस्ति धियः पृथक् ।

इति चेदल्पमेवोक्तं धीरप्येवं स्वदेहतः ॥

"The Buddhist argues that the existence of an *unseen* Eswara is but an inference by *Budhi* and is therefore included in *Budhi*. There is no Eswara at all. Vidyanarya says, this is a silly argument. *Budhi* is also an equally *unseen* matter being but an inference from the actions of the physical body. It must also then be pronounced to be similarly *nonexistent*. *Budhi* as a psychological factor is reckoned as ephemeral as *Manas* and *Indriyas*. For, all of them rise and vanish alike. *Budhi* could by no means therefore be the *Ultimate cause*, as the Buddhists ignorantly hold. Vide Soota-Samhita, Skanda-Purana.

बुद्धेरचित्तं संग्राह्यं दृष्टत्वाज्जन्मनाशयोः ॥

Sri-Sankara says:—

अभावो येन भावेन ज्ञायते शून्यवादिना ।

तस्य भावस्य सद्भावः वद केन निवार्यते ॥

“ A Soonya-vadin or Nihilist who *perceives* his Nihilism or Nothingness, cannot afford to deny that *perception* itself.”

Such are the extremely logical and Scientific arguments put forth centuries ago against the execrable theory of Atheistic Buddhism which arose from the most wicked and irreligious dregs of society in India. It is this detestable Buddhism which is an open enemy to all the Theistic religions in the world, that the civilized western Historians and Sanskritists now want to revive by extolling it to the skies ! It has long perished in India and has been reduced to ashes. The western Historians could not pretend any theistic and religious interest in their unworthy advocacy of Buddhism. It could only display the ill-feeling towards the Hindu through sheer

G R U D G E.

Owing to the unworthy attempts of the western Christian Historians for a long period of 200 years, to revive the Atheistic Buddhism in India, more than a thousand years after its death, we have been here compelled to bring to the notice of our beloved readers several technical matters which would clearly show that the modern western advocacy of Buddhism in India is an *indirect* method of attacking the Hindus themselves. We have already proved that all the western opinions on this subject are unwarranted, and unwelcome untruths. The western Historians have also completely failed in every attempt to thwart, confuse and misrepresent the highly technical matters owing to their utter ignorance of the sacred subject. Although we might now safely leave them to brood over their unexpected defeat, it is desirable that our readers should thoroughly understand the technical importance of the few Itihasic descriptions noticed in this connection.

Kali yuga and Bow dha-mata.

What the *yugas* of our religious literature signify has been briefly noticed in Section 6. Those who wish to secure more detailed information are referred to pages 233 to 359 Volume I of my book. The *yugas* *do not* represent sequences of Time as misunderstood by many at present, but only refer to the stages of religious development in man. The *Kali* under reference is explained as follows in the Santi-Parva. Maha-Bharata.

कलावधर्मो भूयिष्ठो धर्मो भवति न क्वचित् ।

योगक्षेमस्य नाशश्च वर्तते वर्णसंकरः ॥

"In Kali, Dharma is completely absent Adharma is in its ascendancy. There is neither yoga nor its Kshema or preservation. The stages of Varna are also not maintained."

Complete absence of the practice of *yoga* is the gist of the description of *Kali*. Sri Krishna represents the basic divinity of yoga or Yogeswera-Vide gita 18-78.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

What Sri-Krishna technically signifies, is clearly explained in Bhagavatam itself, III-26-21.

यत्तत्सत्त्वगुणम् स्वच्छं शान्तम् भगवतः पदम् ।

यदाहुर्वासुदेवाख्यम् चित्तम् तन्महदात्मकम् ॥

"The divine Vaasudeva technically signifies the Lord of pure Satwa-guna, of the divine blissful region, and of the Chitha of man purified and converted into Mahat-Ta twom."

No better authority than Bhagavatam and no better explanation than the one furnished here are necessary to embolden us to reject all the mis-interpretation of Sri-Krishna as a *human* being. There is no difficulty now to understand that when this Vaasudeva quits the earth or leaves the Chitha of man, the above described Kali or the absence of yoga must be the natural result. Kali appears as soon as Sri-Krishna quits this earth.

यस्मिन् कृष्णो दिवम् यातस्तस्मिन्नेव तदाहनि ।

प्रतिपन्नम् कलियुगमिति प्राहुः पुराविदः ॥

The divine region of Sri-Krishna the *Yogeswara* is far beyond the scope of *Budhi*. Vido Gita 3-42.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परम् मनः ।

मनसस्तु परा बुद्धिर्योबुद्धेः परतस्तु सः ॥

"Indrias are greater than their objects. Manas is greater than the Indrias, and Budhi is greater than Manas. Beyond Budhi is He."

Those who stop at *Budhi* and foolishly deny the *Yogeswara* are styled *Bowdhas* and they undoubtedly belong to *Kali*

मोक्षदाता शिवो नास्ति सर्वं बुद्धिमयम् जगत् ॥

What does the Samkalpa at Benares namely,

महाश्मशाने बुद्धावतारे denote? The महाश्मशानम् is explained as follows in Kasi-Khanda, Skanda Purana.

श्मशब्देन शवः प्रोक्तः शानम् शयनमुच्यते ।

निर्वचन्ति श्मशानार्थम् मुने शब्दार्थकोविदाः ।

महान्तर्गपि च भूतानि प्रलये समुपस्थिते ।

शेरतेत्र शवा भूत्वा श्मशानन्तु ततो महत् ॥

प्राकृतप्रलय एष उच्यते हंसयानहरिरुद्रवर्जितः ॥

"According to the Etymological meaning, Sma means a corpse and Sana means to lie. At the time of Prelaya even the Maha-Bhootas lie dead at this spot and hence called *Maha-smasana*. In plain language it refers to the *Prekriti-loya* a stage in which even the conceptions of the Triads Vanish."

In still plainer language, this refers to a high stage of Gnana or *Bodha* beyond the scope of *Budhi*; and hence the divinity is styled Budha of the *Maha-smasana* which is far beyond the reach of *Kali*. We can clearly perceive here that the advent of Kali as well as the origin of Bowdhas, Itihasi-

ly signify one and the same fact. How stupid now is to apply the divine title of Budha to an anti-Hindu founder of an Atheistic and irreligious creed? This *Budha* incarnation of the *Maha-smasana* is undoubtedly intended for the destruction of the *Bowdhas of Kali*. Bramha addressing Sri-Rama just after his coronation in Ayodhya says that Rama will take another incarnation as *Budha* in the beginning of Kali and destroy all the *Bowdhas*. Vide Ananda-Ramayana Rajya-uttara-Kanda.

तान् बौद्धान् बुद्धरूपेण कलावध्रे विजेज्यसि ॥

We now understand perfectly well who *Budha* is and who *Bowdhas* are. The former is the divine incarnation that destroys the latter irreligious Atheists. We are also assured here by no less an authority than the great Bramha Himself that the divine Rama of the Ramayana is not different from the divine Krishna and the divine Budha as well as all the remaining incarnations, But what do the learned western Historians want us to believe? They surely insist upon our recognising the leader of the Anti-Hindu Bowdhas as the divine incarnation of Budha itself. Nay more. They would similarly compel us to admit that Ravana destroyed by Sri-Rama is himself the divine incarnation of Rama. Will they believe that the *Satan* described in their Bible is their *Christ* himself? Then why talk such impertinent nonsense? Extremely

U N M A N N E R L Y .

The rulers in Kali.

By our enquiry thus far we have now more or less understood that the description of the various dynasties in Kali as detailed in the Bhagavata Purana allude to an *Iktiasis* and not historical explanation of the deterioration of religious sincerity and earnestness of man. This shall be more fully explained shortly. *Kali* here technically points to the disbelief

in the existence of an Almighty Esvara consequent on the *mistaken* importance attached to Budhi or human Reason. But Reason is the only best and the highest instrument furnished to man for his use and guide. It could not possibly *perceive* the existence of a Supreme Being. What is to be done? Alien Religions ask us to *believe* blindly in the existence of a God. Reason, poor as it is, cannot submit to this mere dogmatic injunction. It will revolt and ask why? It will further ask what sort of God? Surely, convincing answers are actually due from every religion worth the name. What answers are now available from all the alien religions? *Revelation* is evidently the ready answer. Revelation of what? Of many matters such as the existence, form, nature and even the workings of God, as the Holy Book of each religion is pleased to narrate. Will the contents of these Holy Books stand at least the test of Reason? That is very doubtful. Modern science contradicts many an important fact mentioned therein. Philosophy questions many more matters. Who is now responsible to furnish answers to these scientific questions? The Holy Books are completely silent, and the persons to whom their contents are said to have been revealed are now no more. What have the present religious authorities to say? They will simply say, 'Don't question the contents of the sacred Book, believe them.' But how to believe perceptible nonsense? Even poor Reason cannot agree to it. The authorities will still say they are revealed by God. Revealed to whom? To one or two persons who are long dead. We do not certainly want to blame the dead for having believed what was revealed to them by God. But, by the help of mere Reason and without any revelation from God, we could now clearly perceive that the whole of it is *unscientific*. We have double difficulties here. No man can possibly depend upon what was thus revealed to another, and it is impossible to believe what is plainly unreasonable. This in brief is the exact history of the contents of the Holy Books of all the alien religions of this most civilized century. And yet all the alien religionists want to condemn Hinduism without the least consideration for their own vital defects. We have here only to turn round

and say, 'Physician, heal thyself, you are too sickly to treat others.' Now what is the most important matter directly revealed by God in these Holy Books? It is the creation of this universe. Let us try to understand this divine process of creation a little.

The creation of the Universe.

Moses says in the very commencement of the Old Testament that 'In the beginning God created the heaven and the earth.' The Quran says God created the earth and the 7 heavens meaning 70, 700 or many heavens. For further details, the Quran exactly copies the Old Testament. Now, what is all this worth in spite of their being styled revelations? What does the revelation explain here? Moses did not see God creating anything. Probably, God told him that He created heaven and earth in times of yore. It is after all only hearsay from God. The earth referred to of course is this material earth itself, and heaven is perhaps the sky or something in it. *Before* this creation by God, there must have been no earth and no heaven. Now, when did God create them, with what materials and where obtained from? These are natural questions which poor Reason wants to know, and if the Holy Books could not explain them they are more worthless than the Reason of man whose powers are no doubt limited. Buddhism which denies the existence of a God altogether, is surely not so absurd as the above religious beliefs. It has at least Reason for its support. If the importance of a Religion consists in explaining matters *beyond* the reach of Reason, it means that that Religion contains something *better* and more valuable than Reason itself. It should on no account be *less* valuable than Reason. Say, for example Reason is worth 1 Rupee and the revelation is worth 100 pounds. That is all right. But if those 100 pounds could not practically fetch even 1 Rupee, such a revelation is the mere product of

M A D N E S S .

B. Adam and Eve.

The creation of Adam and Eve as the first man and woman, is a well-known story narrated in the Old Testament and copied exactly in the Quran. Has it any religious significance or utility? Adam was created out of the dust of the earth and Eve his wife was manufactured out of one of the ribs of Adam. Are these historical facts? What has Professor Max Muller who insisted upon a *historical* enquiry about the Vedic *Aditi* written during his life time about his own sacred Book of the west.

Adam lived for 930 years; his son Mahallaleel 395; Shem 600; Arphaxad 438; Salah 433; Eber 464; Peleg 239; Ren 239; Sarug 230; Nahor 143; Terah 205 years. There is indeed plenty of western Biology in all this. No Hindus in India dare question this. Again, Adam and Eve ate the forbidden fruit from the tree of the knowledge of good and evil, having been deceived by the words of a serpent and thus they became fallen. The serpent was cursed by God to crawl on the ground in future. What tree is this and what is its forbidden fruit? If the knowledge of good and evil was prohibited by God from the very beginning of creation, there is nothing to be surprised at what the Christians are at present. The serpent however seems to have lost, on account of the curse, its original privilege of walking erect and of talking in human language. That was a pity.

We are here not at all anxious to gather any detailed informations from the contents of the Bible. We are however at a loss to know why the Old Testament which long belonged to the *Jew* should be completely borrowed by the author or authors of the Christian Bible as well as by the writer of the Quran? If the western Historians and Philologists had worked with any scientific interest and especially without their un-called for hatred towards the innocent Hindu, they could have

long ago discovered that the major portion of the contents of both the Testaments were only Indian Itihasic stories pitifully misunderstood and profitlessly misinterpreted. The story of Adam and Eve is but a simple and sensible Itihasa from the Bhavishya Purana. This fact by itself will go against their foolish theory about the so-called *Puranic Period*. We know very well that even at this stage they will try to fight with the use of their well-known weapons namely the interpolation and other absurd theories. They may even suddenly declare that the narration in the Purana is recently borrowed from the Bible itself and interpolated. We have no reason to feel ashamed even if that were the fact, provided the borrowing would serve any useful purpose. But that the facts are otherwise could be easily proved by an examination of the two versions themselves. We have already seen that the story of Adam and Eve as found in the Old Testament is utterly unintelligible and unacceptable to all man-kind. Let us here notice what the Purana says. First of all, Adam does *not* refer to the first man or second man directly created by God. Nor is his wife afterwards created from his rib. Both the husband and the wife combined Itihasically represent a stage of religious advancement in man which is also *not* of the highest order.

आदमो नाम पुरुषः पत्नी हव्यवती स्मृता ।

विष्णुकर्दमतो जातौ म्लेच्छवम्शप्रवर्धनौ ।

इन्द्रियाणि दमित्वा यो ह्यात्मज्ञानपरायणः ।

तस्मादादमनामासौ पत्नी हव्यवती स्मृता ॥

"Adama and his wife Havyavati, the originators of the Mlechha-vamsa, were born from the dirt of Vishnu. Adama alludes to the *Dema* or the controlling of the senses with a view to secure *Atma-gnana*. His wife is named *Havya-vati* as alluding to the willingness to give up, or resign. The *etymological* significance of the two names is here clearly given. This is completely absent in the Old Testament. The religious ideas conveyed are also utterly missing in the Old Testament. Who borrowed from whom may be satisfactorily

judged later on. Adama here clearly refers to the purification of the *Manas* and *Havyavati* to that of *Budhi*. Both combined Itihasically denote a specific stage of religious development in man. That the story alludes to an inferior grade of religious practice is evident from their origin from the dirt of Vishnu. Again, they are only the originators of the *Mlechha-vamsa* or of the *fallen* mon. They are *not* therefore the original parents of all mankind as ignorantly misunderstood at present in the west. All insolent talk about interpolations has been already proved here to be mere

R. A N T .

The Bible says, "And the Lord God planted a garden eastward in Eden and there he put the man whom he had formed." Now, what is this Eden and where is it ? Evidently, all the modern geographical identifications are extremely *whimsical*. We do not want to enter into any foolish discussion on the matter. The sacred Purana is sufficiently specific for our religious purpose. It says clearly, that "Eswara created a beautiful and extensive forest (*vanom*) to the east of *Predana-Nagarom* extending to four *Krosas*."

प्रदान नगरस्यैव पूर्वभागे महद्वनम् ।

ईश्वरेण कृतं रम्यं चतुः क्रोशायतं स्मृतम् ॥

ननं भजनीयं । It refers to Saguna-worship, and *Predana* means to *give up* worldly desires. The extent of 4 *Krosas* points to the *Karma-kanda* of the 4 Vedas. The whole description alludes exactly to the *Vedic Yagnas* we have been hitherto noticing in the previous pages. The eastern (*Poorva*) side denotes the commencement of the religious practice ordained. This important *Predana-nagara* is altogether omitted in the Old Testament, and with it the vital factor in the story, is *pitifully lost*. It does not however represent the Eden mentioned therein. *Eden* in Hebrew means pleasure or worldly happiness which is directly opposed to *Predana*. But the Eden is *not omitted* in the Purana. The garden of Eden in which Adam lived for 930 years and, his son Mahalaleel for 815 years is named *Ma-nagarom* which means exactly the same as Eden. *Ma* denotes worldly prosperity.

त्रिशोत्तरं नवशतं तस्यायुः परिकीर्तितम् ।

महल्लस्तस्य सुतः पञ्चद्वीतं शतं नव ।

तेन राज्यं कृतं तत्र तस्मात् मानगरम् स्मृतम् ॥

We see here that the number of years Adam and his son lived as mentioned in the Purana is correctly *copied*, but in the matter of the two Nagaras, the Old Testament has completely blundered. It omitted Predana-Nagara altogether and mistook it for Ma-nagara. The story thus far plainly refers to the necessary qualification prescribed for practising the Vedic Yagnas. It is Itihasically pointed out as the creation of an Adama and a Havyavati from the *dirt* of Vishnu. That the *Karma-kanda* is in itself meant only for *inferior* intellects as we have been observing all along, is once more corroborated by the Itihasic story under reference. We may 'rest' assured here that thus far in the story, the Purana has copied nothing from the Old Testament, but on the contrary the Old Testament has egregiously *failed* to borrow sensibly and copy correctly the most important Puranic details. Let us now proceed with the story. God prohibited Adam and Eve from eating the forbidden fruit which belonged to the tree of the knowledge of good and evil. To what genus or species in Botany does this tree belong? Why should man be prevented from distinguishing between good and evil? Civilization at all times and in all places undoubtedly aims at this knowledge. Why should the Christian God advocate barbarism and ignorance? Probably to embolden the western Christians to abuse the civilized Hindu. Never mind. What is the *forbidden fruit*? Who or what is the *serpent* that spoke in human language to Adam and Eve and deceived them by inducing them to eat the forbidden fruit? No reasonable answers have been obtained up to date from the very commencement of Christianity. We do not care for the whimsical opinions of the modern Christian literati. Evidently Professor Max Muller & Co have neither explained nor criticised all this. They know that these are *gospels*. Does the Old Testament contain any definite answers within it? No. That is enough. We

have no quarrel with any body, nor do we want to abuse anyone. We are only trying to ascertain the truth if possible. Every Christian Historian of the west who laughed at us all this time is respectfully referred to the following clear explanations found within the Purana on these very points.

कलिस्तत्रागतस्तूर्णं सर्परूपं हि तत्कृतम् ।

वञ्चिता तेन धूर्तेन विष्णवाज्ञा भंगतां गता ।

खादित्वा तत्फलं रम्यं लोकमार्गप्रदं पतिः ।

सुताः पुत्रास्ततो जाताः सर्वे म्लेच्छा बभूवुरे ॥

"The wicked *Kali* appeared at the spot in the disguise of a *serpent* and deceived them. Adama having thereby eaten the beautiful fruit which represents *worldly happiness*, disobeyed the injunctions of Vishnu. His sons and daughters therefore became *Mlechhas*. The *serpent* and the *fruit* are here clearly explained *within* the Purana itself. They are not therefore borrowed from the Old Testament which does not contain them. Between the Hindu and the Christian gospels, it is here proved that the former is sensible and useful and that the latter is absurd and worthless. That is enough for the present. Why the issues of Adam and Eve became *fallen* is also clearly explained above. In recent years, we have heard of complaints against the Bible from Christians themselves on this point. It is considered unjust to hold the issues of Adam and Eve responsible for the crime of their parents. What does this show except the disgraceful ignorance of the Christian religious authorities about this highly technical Itihasa? Adam and Eve are no human beings as already explained, nor therefore are their issues. The gist of the story so far is surely this. If a religious man who claims the status of Adama and Havvyavati, still stoop to the vulgar desires pertaining to this material world, he falls down and is reduced to a Mlechha. The term *Mlechha* is certainly not used in the sacred text with any despicable object of abusing the alien nations as it would be suddenly suspected by the western Sanskritists and gloriously put forward as an argument to establish that

the passage quoted from the Purāṇa is a later interpolation. The uninterfering and unostentatious Hindu is not yet accustomed to that well-known western process. Otherwise, he would have long been spared his present necessity to re-establish the sacredness of his own religious literature. *Mlechha* etymologically signifies low desires, *mala-ichha*, and the technical term as used in the text *does not* apply to any alien religionists. It alludes only to the *Hindus*, who without directly taking to the Vedic Yegnas denoted by *Pradana*, still wish to secure and enjoy low worldly pleasures. They are here declared as having *lost* a high position naturally assigned to them as belonging to the most scientific religion in the world. A suitable religious process is therefore prescribed for their practice to regain their lost status. The following are the duties assigned to them for their improvement.

विष्णुमक्त्याग्निपूज। च हर्हिषा च तपो दमः ।

धर्माण्येनानि मुनिभिः स्लेच्छानां हि स्मृतानि वै ॥

"Devotion to Vishnu, worship of Agni or Gnana, Ahimsa, Tapas and Dama or control of the senses, are the duties assigned to the Mlechhas by the sages.' It is clear here that none of the alien religionists is included among the technical Mlechhas. No western Sanskritist need now feel annoyed. He may also be assured here that the sacred story of Adama and Havya-vati narrated in the Purana is meant *only* for the enlightenment of the Hindu. The duty of *Ahimsa* prescribed therein will settle the question once for all. Again, the story does not end bluntly as in the Old Testament which simply says that Adam lived for 930 years and died. It is thus certain that no useful religious instruction has been gathered out of it, by the western nations, that own the story, ever since the Puranic Itihasa has been miscopied, misinterpreted and incorporated into the Old Testament. The Purana unequivocally states that at last, Adam along with his wife plucked all the fruits of the forbidden tree and sacrificed them in the Agni of Gnana and that both of them thereby obtained Heaven.

फलानां हवनं कुर्वन् पत्न्या सह दिवं गतः ॥

The object of the duties prescribed for the Mlechha is thus to end in complete Yagna which procures Heaven. The Itihasa as detailed in the sacred Purana, is thus surely of utmost religious importance to the pious Hindu, especially as it applies to the major portion of the Hindu population which cannot afford to claim the technical status of Adama and Havvyavati. Of what use is the story as now found narrated in the Old Testament which has altogether omitted the Pre-dana-nagara? The Adam placed by God in Eden is already a fallen man by creation. He has no status assigned in the Pre-dana-nagara to fall from. After he was deceived by the serpent Kali, he has also done nothing to secure heaven. He simply died as a fallen man. What is now the value of this story as narrated in the Old Testament, religiously, scientifically or Historically? Less than

Z E R O .

Even the *Moses* who is now believed by the western nations to have been a man who wrote the first portion of the Old Testament actually belongs to the Itihasa under reference.

He is described as the *Acharya* of the Mlechhas, named *Moosa* who spread his views all over the world except in *Brahma-varta* on the banks of *Saraswati*.

ब्रह्मावर्तमृते तत्र सरस्वत्यास्तटं शुभं ।

म्लेच्छाचार्यश्च मूशादयो तन्मतैः पूरितं जगत् ॥

Brahmavarta here directly refers to the *Gnani Kanda*, but does not represent any country in India situated on the banks of a *non-existent* river. Vide pages 39 to 45, 'Varna Jati and Caste.' *Moosa* signifies a crucible for melting metals. तेजसावर्तिनीमूषा इत्यमरः The melting of the heart of man or *Vishnu-Bhakti* above referred to as the first duty of a Mlechha is here alluded to by *Moosa* the *Acharya* of the Mlechhas. Those who cannot afford to take to the practice of Vedic Yagnas by relinquishing worldly desires, must follow *Bhakti-marga* or

devotional practices. Moosa here conveys the same idea as *Dravida* noticed before. Even their etymological meanings are almost the same. The Old Testament is 'now' practically deprived of its Moosa too. Now who borrowed from whom? What was borrowed from what? We must leave these questions to be judged by the honest public of the civilized world. But what has the Christian to quarrel here? The Old Testament belongs to the Jew. His New Testament the Jew does not recognise. The Christian hates the Jew as much as he hates the Hindu. From our present enquiry we have clearly found that the Jews in olden days gathered some incoherent and scattered facts from the cursed Munshi Pandit of the time, and incorporated them in their Testament without understanding their technical significance. The Christian simply took the Jewish Testament outright and used it to form the major portion of his Bible. He has displayed neither originality nor common sense in so doing. He would still impudently declare that the Hindu copied the story from the Bible itself. His Old Testament in the Bible is, in spite of his hatred towards the Hindu, doubtless *doubly*

B O R R O W E D .

Genesis refers to Tatwoms

This is an important subject by itself and we cannot afford to deal with it fully here. We might however point out some salient points to our beloved readers who have carefully followed us thus far, so as to enable them to grasp the exact mistakes which led to the miserable misinterpretation of a highly scientific matter. If only we read a little carefully the first 10 Paras of Chapter I, Genesis, we could easily discover the following facts as plainly stated therein. "God created heaven and earth. But the earth was then *void* and without form. It was all waters. The spirit of God then moved upon the face of the *waters*. God then created Day and Night. He then created the Firmament in the *midst* of the waters. He

thus divided the waters from the waters, by placing the waters *above* and *below* the firmament. 'The firmament then became heaven, and the waters *below* it became land and sea."

Now, we find nothing said about the *waters above* the heaven. Probably God forgot all about them or has destroyed them for future creation or for a future deluge in a fit of anger. Such is exactly the description furnished in the Genesis. No quibbling could alter the text now. 'The reputed western critics of the Eastern books have probably said nothing about this curious creation of the Universe as explained in their Holy Bible. Even the blind could perceive here that all the confusion is easily traceable to the utter ignorance of the technical significance of a *single* word namely, *waters*. What doubt is there now about the fact that the above description was *borrowed* from somewhere without understanding the gist of it? The Holy Bible cannot afford to deny that its contents are intended for religious instruction. Otherwise, it could not be styled Holy. If it contains only history and geography as interpreted at present, it must necessarily lose its value as a holy text. That is a serious matter for the Christian to consider in his own interest. As literally interpreted by the Christian authorities at present, has the above description any scientific, religious or practical value at all? Absolutely

N I L ,

There is not the slightest doubt now that the Jews to whom the Old Testament belongs *borrowed* the Genesis or *Purana* both meaning the account of creation, from the Hindu literature through the help of the Munshi-Pandit centuries ago, in spite of the so-called Puranic Period. The technical word that created all this ludicrous confusion is no other than *Apa* which is even now foolishly misinterpreted by the quasi-educated Pandits as *waters* in India itself. We have clearly noticed the significance of *Apa* in Section 13 as referring only to the 24 sacred Tatwoms. We have also noticed several times that the *Parana* describes only the creation of the 24 Tatwoms

which form the *divine bases* of the total cosmology of man. It does not treat of human history or earthly geography as foolishly misunderstood at present. The 24 Tatwoms have also been examined in Section 10, Their general name is *Apa* or that, by which the Ultimate Entity, is discovered. आप्यते अनेनेति आपः । *Apa* is always *plural* in Sanskrit and its translation into the same plural number as *waters* is sufficiently significant for our present purpose. This much is enough to understand the technical mistakes which misled the Jews in utilizing the incorrect information gathered from our own wise-acres. Besides this unhappy mistake, there is a more pitiable one which demands our immediate notice in this connection. Even the philosophers of the West will surely admit that each man has his own specific cosmological conception. No two men have the same. The subject has been examined in detail in pages 37 to 161 Volume I of my book. It is a purely philosophical matter which no civilized nation dare question. It is thus illogical and unscientific even to talk of a general creation of this material universe at any particular period. The conception of the Jagat is always mainly *personal*. Each man conceives *differently*, and separate descriptions of the creation of each man's cosmology will have to be furnished. This is physically impossible. That is no function of the religious Puranas either. They are intended for more serious and useful religious purposes. The vague and unscientific conception of a *Personal God* creating a gross material Universe as mentioned in the Old Testament, is entirely strange to Hindu philosophy. The God of the alien religions is not even equal to the *Esvara* who directs the Budhi of man according to the merits of his Karmas. This *Esvara* is only postulated to explain this Karmic law to the inferior intellects. *Esvara* is treated only as the reflection of Bramhan in Satwic Maya. Thus, there are several distinct matters scientifically explained in our religious philosophy namely, the Bramhan, the Satwic Maya, the *Esvara*, the Jiva, the Budhi, the Avidya and the Jagat.

का बुद्धिः कोयमाभासः कोवाद्यात्र जगत्कथम् ।

इत्यनिर्णयतो मोहः सोऽयं संसार इष्यते ॥

"What is Budhi, who is the reflection of Atma, what is Atma and what is Jagat? Unless these are clearly understood, one could not hope to get out of his ignorance."

Our religious literature which is thousands of years old, thus contains the highest philosophical truths which are not yet understood by the alien nations ; but still the Christian Sanskritists and historians of the west have the audacity to condemn our sacred literature as the product of barbarism and old-world simplicity. They think that their God has created everything imperfect in the beginning and that they are now rendering them perfect. The contents of their Holy Book could not lead them to better or more sensible conclusions. If they sincerely wish to improve themselves, they must willingly borrow and correctly copy. Instead of doing so sensibly, why foolishly take to

A B U S E ?

'The New 'Testament.

We do not here want to criticise or ridicule any of the existing religions in the world as ours has been by some of them. Islam and Christianity have been all along too aggressive particularly in India to be indifferently left uncared for. Our own experience has been too bitter to close our eyes. Our object here is only to keep ourselves informed of their exact value as compared with our own despised religion. Nine-tenth portion of the Quran and of the Bible, is filled with the contents of the Old Testament of the Jews. The remaining one-tenth alone contains the stories pertaining to the two creeds. In the Bible for instance, out of nearly 1000 pages, the New Testament takes up only about 100 pages. Those pages contain the repetition of the same story by four writers. On

an average the *Christian* religious literature is limited to about 25 pages. The major portion of the 25 pages is completely unintelligible to the Christians themselves. In the remaining small portion, there is absolutely nothing that would appeal to any educated Hindu. All this apart, there are some curious facts which will clearly show that the story narrated therein is nothing but a *borrowing* from elsewhere without a correct knowledge of the nature of the borrowed stuff.

(a) When Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. St. Mathew I-18-The birth of Christ as stated here has been long criticised virulently by Colonel Ingersoll as opposed to Biology. Many a Christian and even a Missionary has criticised the account of the birth of Christ.

(b) Christ's pedigree is traced from Abraham, and he is called the son of *David* the son of *Abraham*. St. Mathew I-1. All the generations from Abraham to David are 14; from David until the carrying away into Babylon are 14; and from the carrying away into Babylon unto Christ are 14 generations. St. Mathew I- 7. Christ is also said to have been born at Bethelhem as *King of the Jews* and his *star* was seen in the East. When Herod the King heard these things he was troubled and all Jerusalem with him. St. Mathew II-2-3. What does all this mean?

(c) Christ is said to have cured the diseases of many people and performed some miracles. But when *Satan* carried him away to the pinnacle of a temple and to the top of a mountain he was powerless.

(d) Soon after the birth of Christ, himself and his mother were removed to *Egypt* through fear for King Herod, and they remained there until the King died. In the meantime Herod ordered all the young children in Bethelhem to be killed. The Jews deny all this.

(e) Christ along with his 12 disciples preached some trite principles of morality to the people and also of his crude ideas of Heaven.

(f) Christ was at last *crucified* by the Jews. He rose from the grave three days after burial and proceeded to Heaven. The Jews still contend that the whole story is utterly false.

(g) St. John begins his narration thus.

(a) "In the beginning was the *Word*, and the Word was with God, and the Word was God."

2. "The same was in the beginning with God." Evidently, all this is still unintelligible to the Christian and even to his Church authorities.

The birth, death and life of Christ as detailed in the Bible could hardly be established as *historical* by the Christian Historians of the West. They are certainly *Mythological*, absurd and obscene. The principles of morality preached by Christ contain nothing philosophical, and are merely ordinary rules of conduct with which even the lowest grades of society in India are thoroughly acquainted. The mania of the ignorant masses for miracles in religion, is a creation of the humbug and the selfish with the criminal object of exploiting the poor through their credulity. One of the 10 commandments of Christ worth noting is, 'Do not kill.' This is probably interpreted by every pious Christian as, 'Kill and eat at once.' The Bible is full of Angels and Devils. It is *not* Monotheistic. It is Polytheistic, Anthropomorphic and Polydevilistic. The Christian Heaven contains several dead Prophets of the Earth in human form with a God in the centre also in human form. God, according to the Bible, created man in *His own image*. God himself is thus an image in human form to the Christian, and yet he is not ashamed to criticise the highly philosophical Hindu as an Idolater. In every sense of the word, the Christian is the foolishest and the worst

I D O L A T E R .

The Bible is ill-copied Purana.

We have noticed above from the Bible that Christ's pedigree was traced from Abraham and David. From Abraham to David 14 generations and two more sets of 14 generations up to Christ. Why these 3 sets of 14 generations? Probably, that is a *historical* accident. Again, "Jesus Christ the son of David, the son of Abraham." How could Christ be reckoned as the son of David or of Abraham when he is actually not? Further, why these two names alone are mentioned among the 41 predecessors of Christ up to Abraham?

Why was Christ's pedigree traced up to Abraham *alone* when there are 10 more generations from Abraham to Noah and another 10 generations from Noah to Adam? We see here that $10+10+42=62$ generations are mentioned up to Christ from the beginning of creation. We must leave this serious question about the age of the earth and of mankind to competent authorities. We do not pretend to know anything about it. But who is *David* and who is *Abraham* specially picked out for tracing the pedigree of Christ and why? The reason is not evidently furnished in the Bible. Abraham was originally known only as Abram-Vide Genesis 17-5 & 6. "Neither shall thy name any more be called *Abram*, but thy name shall be *Abraham*, for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make *nations* of thee and *Kings* shall come out of thee."

Again, in Chapter 22 Genesis, the story is told of the sacrifice to God by Abraham of his eldest and only son Isaac. What do these *historically* signify? Where are our learned Western historians of the Eastern literature, to help us here in understanding their *own* Biblical history? In St. Matthew 1-1, David is mentioned as the *King*, while his predecessors up to Abraham, and successors up to Christ are *not* styled Kings. Why? It is useless to go further into the details of the Bible

which even those who profess Christianity, do not at present understand. Without in the least offending any bigoted Christian, our readers' could easily perceive that the whole story of Christ as detailed in the few pages of the New Testament, is, historically, scientifically, philosophically and religiously

W O R T H L E S S .

There is no doubt now that the general outline of the stories in the Old and the New Testaments, is ill-copied from the Hindu Puranas. It is impossible at this distant date, and also unnecessary to find out the exact mistakes that led to the disgraceful misinterpretations of the highly religious matters. The Munshi-Pandit as well as the foreign enquirer, had from the beginning not the least idea of the religious and technical character of the contents of the sacred Puranas. This single and important *fact of history* fully accounts for all the conglomeration of irrelevant and unmeaning matters now found in the foreign religious literature. The main story borrowed is that of Krishna as the chief of the *Yedu-vamisa* described in the Puranas. As the name of that Vamisa being naturally understood as something highly *noble*, the Jews took it and adopted as their own name *Juda*, *Jew*, and *Yedu*, denote the same term philologically. This is true history which is now turned upside down. *Sri-krishna* whose story is detailed in the *Bhagavata* Purana was probably less misunderstood at the time of the Old Testament than at the time of the New Testament. The Munshis of the Jews understood at least that the divine incarnation of Krishna was described only as a *future prospect* where-as the Munshis who latterly dealt with the authors of the Christian Bible, began to interpret the *Bhagavata* Purana differently and informed them that the divine *Avatar* of Sri-Krishna had already appeared in India as a *man* belonging to the *cow-herd* class and *died* by the arrow shot of a hunter. That there is even now so much room for confusion among our own quasi-educated Pandits from one end of India to the other, could be easily proved as

all the modern interpreters of the sacred Purana are foolishly under the impression that it treats of the past history of India of a particular period of time. Our beloved readers are here earnestly referred to the first 141 pages of Volume II of my book on the Soorya and the Soma-vamsas. The very definition of *Bhagavatam* is now pitifully misunderstood or rather not understood at all. It is defined as follows in several Puranas.

यत्राधिकृत्य गायत्री वर्ण्यते धर्मविस्तरः ।

वृत्रासुरवधोपेतं तत् भागवतमिष्यते ॥

“That which describes the Dharmas pertaining to Gayatri, along with the destruction of Vritrasura, is called Bhagavatam.”

This literal interpretation without a technical knowledge of the subject, could only be unintelligible. As we have already noticed, *Gayatri* refers to the 24 Tatwoms and *Vritra* to the illusion that stands in the way of discovering the 25th Tatwom which is the *divine basis* of all the Tatwoms, representing the divine Vaasudeva or Sri-Krishna. His Avatar is therefore meant only for the Yogis who have acquired the knowledge of the 24 Tatwoms. His Avatar is *Itihasically* described thus, vide Bhagavatam X-2-16, '7, 18.

भगवानपि विश्वात्मा भक्तानामभयंकरः ।

आविवेशांशमागेन मन आनकदुन्दुभेः ।

स बिभ्रत् पौरुषं धाम अजमानो यथा रविः ।

दुरासदोऽतिदुर्धर्षो भूतानां संबभूव ह ।

ततो जगन्मंगलमच्युतांशं समाहितं शूरसुतेन देवी ।

दधार सर्वात्मकमात्मभूतं काष्ठा यथानन्दकरं मनस्तः ॥

“A portion of Bhagavan who is in the form of *Viswom* and who is the supporter of his devotees entered into the *Manas* of Vasudeva. That divine essence shone as the *basis* of the divine Purusha or *Virat*, with the brightness of the sun. He was unapproachable and inaccessible to all the *Bhootas* or living creatures. This blessed portion of Bhagavan was then

entrusted to Devi Devaki by Vasudeva. Like the clear sky which bears the pleasant Moon, she bore the all-pervading divine essence which existed within herself also, within her own *Manas*."

Each word and each idea must be carefully noticed here lest the true import be lost altogether. First of all Bhagavan does not take a full Avatar, but only an *Amsa* or portion appears. This clearly points to the *Individual* experience of a qualified devotee. It does not refer to any historical incident. There can be thousands of the same Avatar at one and the same moment. Bhagavan has plenty of *Amsas* to supply to all his devotees. But the Avatar is clearly mentioned here as unseen by all other living creatures.

दुरासदोऽतिदुर्धर्षो भूतानां संवभूव ह ॥

If this is individual experience after all, who is Vasudeva and who is Devaki who bore the Avatar in their *Manas*? It must be specially remembered here that both of them did not *deliver*. Vide the following from Krishna-Upanishad.

देवकी ब्रह्मपुत्रा सा या वेदैरुपनीयते ।

निगमो वसुदेवो यो वेदार्थः कृष्णरामयोः ॥

"Devaki praised by the Vedas is the daughter of Brahma. Vasudeva is Veda itself. The meaning of Veda is Krishna and Bela-Rama."

Devaki here refers to the Satwic Guna in man, and Vasudeva denotes the knowledge of the Vedas. The quotation from the Bhagavatam pertaining to the Avatar of Sri-Krishna signifies in plain language that man should first study the Vedas and understand their real contents. That will give him the status of the Itihasic Vasudeva. वसु ऐश्वर्यं दीव्यते प्रकाश्यते इति वसुदेवः । That in which the wealth of knowledge is found, is *Vasudeva*. Similarly, दीव्यते प्रकाश्यते, Devaki represents the purified *Budhi* fit to receive the knowledge of the Vedas and retain it. *Budhi* in Sanskrit is feminine gender and hence

Itihasically described as goddess Devaki. The *heart* of this goddess is thus certainly the place for the Avatar to appear in. Vide ब्रह्मवैवर्तपुराण.

हृत्पद्मकोशाद्देवक्या हरिराविर्बभूव ह ॥

Just after the thickest darkness of midnight, is said to be the *proper time* for this Avatar.

निशीथे तम उत्भूते जायमाने जनार्दने ॥

This Itihasically points to a stage of religious development in *each* man when his wicked nature becomes imperceptible by actual annihilation. This time is Itihasically pointed out as Krishna-ashtami or the eighth day of the dark-fortnight when the Moon rises *after* midnight. vide ब्रह्मवैवर्तपुराण ।

अर्धरात्रे समुत्पन्ने रोहिण्यामष्टमीतिथौ ।

जयन्तियोगसंयुक्ते चार्धचन्द्रोदये मुने ॥

Those who are prepared to understand the Hindu religious literature aright must now admit that the divine Krishna is no human character in the ancient history of India. Then who are the 16108 Gopis or cowherdesses with whom He is said to have played and danced? The Christian Missionaries in India particularly make use of this as a historical incident to abuse the divinity as an immoral wretch. Evidently they are not eye witnesses of this disgraceful conduct of Krishna. But how do they believe this as a historical fact though they are assured by many a pseudo-pandit in India? Could any man enjoy so many thousand concubines? If 16 thousand and odd be an exaggeration, how many thousands are normal and believable? Is this after all more disgraceful than being born a bastard? Christian propagandism in India simply means abuse of Hinduism without commonsense and forethought. Why, is not a voluptuous divinity more honourable than a bastard divinity? Look at the religious gravity and dignity of the Christian propagandists. Despicably

LOW.

Go-pi signifies a Vedic Mantra whose meditation saves man from all his sins. The 16108 Gopis represent such holy mantras. vido Krishna-Upanishad.

अष्टावष्टसहस्रे द्वे शताधिक्यः स्त्रियस्तथा ।

ऋचोपनिषदः ता वै ब्रह्मरूपा ऋचस्त्रियः ॥

No better explanation and proof could now be demanded, According to the western Historians, the Upanishadic period is *anterior* to the Puranic period. They cannot deny it now. There is therefore no possibility of interpolating any interpolation theory here. They not only do not know the divine Krishna and His favourite Gopis at present, but they also do not deserve to know them for a pretty long time to come. But in spite of their hatred and contempt towards the Krishna, the Gopis, the Gos or cows Etc, it is indeed a sorry fact that their own ancestors have unfortunately ill-copied the very stories from the Hindu Puranas for composing their Old and New Testaments. The Jesus Christ is simply Esha Krishna and nothing more, though much loss. The Jews who wrote the Old Testament understood the Avatar of Krishna as one of future occurrence. Some Jews in later years who revolted against their synagogues and temples cooked up the stories in the New Testament, not with any originality, but only by closely following the Old Testament itself. It was exactly like the rise of Buddhism in India and at last of Mahamadanism in the west itself. We do not want to waste our time by uselessly going into further details. We may just notice in this connection a few well-known ordinary facts which would further convince our beloved readers of the *direct borrowing* of the main ideas from our own Puranas without the least knowledge of their technical significance

(a) Esha or the Almighty Eswara is, as we have constantly explained, a *reflection* of Bramhan on the Satwic Maya or the purified Budhi of man. It is this highly philosophical con-

ception that is miserably misinterpreted and ill-copied in the Bible, as Jesus Christ the son of a woman by the shadow of a devil. This is *borrowing* number one.

(b) The celebrated preaching of the great Gita by the divine Krishna is converted into the poor Sermon on the Mount. This is pitiable borrowing number two.

(c) The *Abraham* and his thrice 14 generations up to Christ are undoubtedly the Bramha and his 14 Lokas. The Bhagavata Purana III-10-8 clearly states that the Avyakta lotus in which Bramha is said to have been born is fit for religious meditation as consisting of 3 Lokas or 14 Lokas. त्रिधामव्यद्विसत्था । Evidently the Munshi-Pandit translated this as 3 times 14. It is however impossible for any Christian Historian to prove that the predecessors and successors of Abraham mentioned in the Old Testament are historical personages. The origin of Christ traced to Abraham *historically* is an absurd borrowing number three.

(d) The story of King *Herod* killing the children at Bethelhem after the removal of Christ to Egypt is a copy of the story of Krishna's removal to Gokula and King Kamsa's destruction of the children in Mathura. Kamsa represents *Kali* कलिःकंसःसम्पतिः । *Herod* also means a rash brave man. The Puranic Itihasa is full of religious instruction, whereas the Biblical history is meaningless. *Bethelhem* meaning a house of God is a poor substitute for *Mathura* as the nativity of Krishna. Mathura refers to man's churning his own Budhi for discovering the Almighty Eswara. Vide गोपाळपूर्वतापिन्युपनिषत्.

मध्यते तु जगत्सर्वं ब्रह्मज्ञानेन येन वा ।

मत्सारभूतं यद्यत्स्यात् मथुरा सा निगद्यते ॥

It is certain now that the divine Krishna will take his Avatar only in Mathura. Similarly, the famous *Dwaraka* of Krishna refers to the holy region containing doorways leading to the four Purusharthas, namely, Dharma, Artha, Kama and Moksha. Vide स्कान्दपुराणं.

चतुर्णामपि वर्गाणां यत्र द्वाराणि सर्वतः ।

अतो द्वारवतीत्युक्ता विद्वद्भिस्तत्त्वदर्शिभिः ॥

Again, *Brindavanom* is described as situated above the *Brahmanda* or human cosmology itself and is said to be *unseen* even by *Brahma* and the *Devas*. Vide पद्मपुराणं.

नित्यं बृन्दावनं नाम ब्रह्माण्डोपरि संस्थितम् ।

ब्रह्मादीनां सुराणां च न दृश्यं तत्कथञ्चन ॥

Every technical term used in the *Puranas* pertaining to the story of *Krishna* is thus pregnant with philosophical significance. The names of apparent persons and places are ill-copied as historical and geographical names and ignorantly substituted by those of Western persons and places. This is borrowing number four.

(e) King *David* to whom Christ's origin is traced unquestionably refers to *Dravida* meaning devotion which we have already noticed more than once. *David* in Hebrew means *beloved*. The *Brinda-vanom* or the forest of *Brinda* above referred to as the favourite resort of *Krishna* conveys the same idea of devotion. *Brinda* means *Bhakti*. Vide कृष्णोपनिषद् ॥

बृन्दा भक्तिः क्रिया बुद्धिः सर्वजन्तुप्रकाशिनी ॥

The word *love* which is so often used in the Bible to explain away many a meaningless nonsonse, is an imperfect rendering of this very *Bhakti* mentioned in the sacred *Puranas*. We can understand what is meant by love towards equals and inferiors. The *Bhakti* refers only to one's own superiors and elders. That is certainly absent in the religions that preach mere love which is too often misdirected and practically ends in the absence of Ethics. Thus, there is nothing beyond such a love anywhere within the Holy Bible. This love cannot aspire to anything scientific, philosophical or religious. Why should man love another man, woman or child at all? The Bible is completely silent even to this query. Why should not

man, woman and child love the animal creation and avoid eating the poor dumb, creatures? The Bible is again mute here. The great King David of the Bible is thus but a phantom of the noble Bhakti of the Purana though it is borrowing number five.

(f) The Crucifixion-Resurrection-Ascension. Of these three incidents pertaining to the end of the life of Christ, viewed *historically* as professors Max Muller & Co would and *must* insist upon, *Crucifixion* could never be accepted by any sensible man as an honourable end, as Christ is all through the Bible credited with miraculous powers. That he permitted himself to be gibbeted in that manner to save all mankind from their sins, as cunningly explained by Missionaries, could, if at all appeal only to the inmates of the Lunatic Asylum. Besides, it is a historical *falsehood*. For the past 20 centuries after the death of Christ, man's sins have not been destroyed. They have only been increasing. Under any circumstances, Crucifixion and miraculous powers are contradictions in terms.

Resurrection and *Ascension* are undoubtedly unhistorical and unscientific *untruths*. Why are these even today then celebrated as annual Christian festivals? Have the Western Sanskritists and Historians who have published endless books on the Hindu religious literature, written a single book on these matters mentioned in their own Bible? Where are the childish absurdities, barbarous beliefs, mechanical sacerdotalisms and other silly characteristics so freely attributed to the Vedic Indian now gone? Why have they been all along magnificently silent? This is surely an additional conclusive proof of their insincerity in dealing with Hinduism. Their settled opinions on the subject are therefore conscious falsehoods and are extremely

REPREHENSIBLE.

The Swargarohanam of Sri-Krishna is *Itihasically* detailed in Adhyayas 30 & 31 Skandha XI, Bhagavatam. It is certainly no *historical* description; and is meant to be understood in its proper light. The sacred text is not responsible for

wanton misinterpretations of the West or of the East. Sri Krishna seated himself on the ground placing his left foot over his right thigh and wearing four hands. A hunter named *Jera* then hit his foot with an arrow-shot mistaking it for the mouth of an animal.

मुसलावशेषा यः खण्डकृतेषुर्लुब्धको जरा ।

मृगास्याकारं तच्चरणं विव्याध मृगशंकया ॥

The hunter immediately discovered his mistake, approached the Lord and begged for pardon. Sri Krishna highly pleased awarded him the Swarga-loka. Immediately a Vimana appeared, and the hunter after saluting Krishna thrice, entered the Vimana and proceeded to Swarga.

त्रिःपरिक्रम्य तं नत्वा विमानेन दिवं ययौ ॥

Sri Krishna then destroyed, in the Agni of Yoga his beautiful form which is fit for the meditation of his devotees, and entered into his divine region.

लोकाभिरामां स्वतनुं धारणाध्यानमंगलम् ।

योगधारणयाग्रेय्या दग्ध्वा धामाविशत्स्वकम् ॥

We have explained this subject in detail in pages 659 to 678 Volume II of my book. Krishna Mantrically refers to the half-matra of the Prenava Mantra Om which represents the divine basis of the *Viswom* consisting of 24 Tatwoms.

अर्धमात्राव्रकः कृष्णो यस्मिन् विश्वं प्रतिष्ठितम् ॥

The Lubdhaka or hunter named *jera*, Itihasically alludes to the Yogi who is extremely earnest (lubdha) in his practice. *Jera* means *waning* or the gradual decrease of the Ardha-matra sound above referred to. The cessation of that sound signifies the perfect accomplishment of yoga at which stage the form of Krishna used for meditation till then by the Yogi, is no more required. These two technical facts are Itihasically described as the *hunter* obtaining heaven and Sri Krishna reverting to His divine region. We cannot here afford to go into further technical details. Suffice it to know that there

is neither Crucifixion nor Resurrection as understood in the Bible. It is the above Puranic description leaving the swarg-
arohanom of the hunter, that is ill-copied in the Bible, and
constitutes borrowing number 6.

G.

We have already noticed the first 2 paras of St. John from the New Testament ; namely ;

1. "In the beginning was the WORD, and the WORD was with God, and the WORD was God."

2. "The same was in the beginning with God."

What does Word signify here ? We only want to know whether any of our Western Sanskritists, Philologists or Historians have furnished any explanation. They have not, probably because it is too plain. The Bible contains several passages wherein we find that God occasionally walked with the venerable Prophets on the Earth, and spoke to them on many an important and unimportant matter. Word thus clearly denotes God's word which is styled *Revelation*. That is all right. We do not want to question the privilege of the prophets to walk and speak with God. But what is the *Sruti* of the Vedic literature ? Is that also not something similar to the Biblical Word ? Professor Monier Williams interprets *Sruti* as the *eternal word heard*, although he is not prepared to admit that it refers to any *direct revelation* as believed by the Hindus. Professor Max Muller says that *Sruti* is only *invested with the character of an inspired revelation*. He is no doubt under the impression that the East is yet unqualified for inspired revelations. Professor Macdonell says, "*Sruti* or 'hearing,' that which was directly heard by or, as we should say revealed to."

We can now clearly understand that the term Word as used in the Bible refers to the word of God, that is, direct revelation. In plain language, it refers to what God spoke to the Western Prophets as mentioned in the Old and New Testaments. But *Sruti* as understood by the Western Sans-

kritists means also almost the same thing as we have just noticed. These learned scholars have also kindly fixed the Vedic period in B. C; *anterior* to the birth of Christ and to the composition of the Bible. What is then their actual objection for recognising the contents of the Vedas also as direct revelations like the contents of their own Bible? The Vedas belong to a barbarous age and more particularly to a barbarous people. Besides, they contain only meaningless nonsense. The civilized West will not condescend to recognise such worthless stuff as revelations from God. But, how much sense is there in their Biblical revelations? Evidently, the first 2 paras quoted above from St. John are in themselves revelations from God to St. John. What do they mean? The Word was with God. Probably this would mean, that God did not speak though he had the power of speech. All right. And the Word was God. What could this mean except that God was in the image of a Word instead of in the image of a *man* as already assured by the Bible itself? The whole affair is pure

C R A Z I N E S S .

The highly technical and scientific *Sruti* of the Vedic Indian is much older than both the Testaments in the Bible. The *Vak* (word) is Veda which is *Sruti*. No doubt our own pseudo-pandits are as ignorant as the Western Sanskritists in this matter, simply because both of them did not study the technical subject correctly. The *Vak* or Veda refers to the *Knowledge* of the true character of Bramhan but not to any stupid sound heard from the sky by any idiot. The Bramhan referred to by this technical *Vak* or Knowledge, is styled its *Artha*. Our beloved readers could easily grasp the intended idea here from the following first Sloka in the Reghuvamsa of the reputed Kalidasa who must have lived several centuries ago in spite of all the modern discussions about the age of that immortal poet.

वागर्थवित्र संपृक्तौ वागर्थप्रतिपत्तये ।

जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥

"I adore Parvati and Parameswara the divine parents of the Universe who are both inseparable as the technical Vak and Artha; and pray that my Vak or words used in my composition may be blessed by them with Artha or pertinent meanings."

The technical Vak and Artha are here described as always combined together and *inseparable*. They do not therefore refer to ordinary words and their meanings. Vide also Vishnu-Purana and Halasyom.

शब्दजालं यदखिलं घटे शिवस्य बल्लभा ।

अर्थजालं यदखिलं घटे मुग्धेन्दुशेखरः ॥

अर्थराशिर्भवान् सत्यं शब्दराशिर्मा भ्रुवम् ।

"The totality of Sabda constitutes Parvati and the totality of Artha constitutes Siva."

What this totality of Sabda or Vak that constitutes the divine Parvati is still more clearly explained as follows Vide Skanda-Purana.

यथाभातेन रूपेण शिव एवेति या मतिः ।

सा शिवा परमा संवित् नापरा नहि संशयः ॥

"The purified Budhi-Tatwom of man that clearly perceives that his whole cosmology is nothing but the divine Siva, is known as Samvit or Gnana. It is exactly this Samvit that Sivaa or Parvati represents. There is no doubt about it."

It is absurd to interpret the technical Sabda or Vak and its Artha as ordinary words and their meanings. Ordinary Sabda and Artha are not संपृक्तौ inseparable. There are sounds without meanings, and meanings without sounds. A dumb man expresses meanings without words, and a deaf man

understands meanings without words. The technical Vak or word, the Samvit, the Budhi-Tatwom and Parvati are now synonymous terms. None of them ever refers to any stupid sound heard from above or below. The Hindu gods and goddesses never stoop to walk and talk with man or woman on this earth. They know how to conduct themselves more wisely. Vide Maha-bharata.

न देवा यष्टिमादाय रक्षन्ति पशुपालवत्

यन्तु रक्षितुमिच्छन्ति ते बुद्ध्या योजयन्ति ते ॥

"The Devas support their devotees not by rendering personal help like tending cattle with a stick in the hand. They bless their devotees with clear intellect to enable them to support themselves."

We have already said more than enough for the conviction of our beloved readers that Vak, Veda, Sruti, Samvit, Budhi-Tatwom and Parvati which convey exactly the same meaning, were misinterpreted by the pseudo-pandits as referring to Word and their foolish interpretation was ignorantly incorporated in the Bible and glorified as a grand religious enigma in the Holy book. This is the worst and the absurdest borrowing number 7.

Whatever may be the period assigned by the Western Sanskritists to the Hindu Puranas, it is now certain that it is *anterior* to that of the Old and New Testaments. We have now completely proved this fact both historically and philologically. All the foolish publications of the West against the most scientific and philosophical religion of the long civilized Hindu are now practically reduced to

A S H E S .

**The Puranic kings of
Vincent Smith.**

Although we have touched upon this subject more than once in this Section, its detailed examination has been unavoid-

ably delayed. We have already expressed our view that the passage utilized by Vincent Smith from the Bhagavata Purana is Itihasic and *not* historical. Further, himself and his colleagues were legally estopped from making any use of the Puranas which they have studiously condemned as mythological and meaningless treatises. To apply to the same for mischievous purposes was indeed cowardly and deceitful. Anyhow, we have found from Vincent Smith's own account that he has absolutely no records to establish his details of Indian history from 670 B C to 27 B C; except some writings now produced by the Anti-Hindu Budhists as belonging to the second and third centuries B. C. Himself and his Budhist friends have thus completely failed to establish the birth, life and work of the so-called founder of Budhism in the 6th, 5th or 4th centuries B. C. The whole story is doubtless a cooked up one by the Budhists in later years. What Budhism actually signifies and how that Anti-Hindu Atheistic creed was despised and condemned all along in India have been already noticed. The Hindus in India certainly know more about it than the Christian historian and his Budhist friends. We have now clearly understood that for all the distorted Indian history of Vincent Smith & Co for the B. C. period, there is actually no record worth the name. Then, why did Vincent Smith take to the stratagem of resorting to the Bhagavata Purana? There is not much mystery about it now. Because, he deduced certain inferences from it to establish that the earliest Indian kings and their history could be traced only up to 322 or 326 B. C. Beyond that period the Hindus were utterly barbarous; whereas, the really barbarous and omnivorous nations of the West, could produce their history of civilization and good government for one or two thousand years more; and for that very reason, all that the Hindus now boast of by way of ancient civilization was borrowed outright from the Western nations, from Greece, Rome, Macedonia, Egypt, Persia, Arabia, Turkey, and even from the island of Iceland. But how did he establish all this from the Bhagavata Purana? He must have either

read the original or learned from his Munshi-Pandit who *literally* translated the technical subject for him. In either case, his inferences are not only illogical but also extremely *false*, for which he has no excuse except his own wicked intention to paint the Hindu black by all possible means. He could be caught red-handed in his dealings with this Purana itself. Without going in for any Itihasic explanations for the present, let us examine the text in his own historic style. Vide the same Skandha XII -20.

आरभ्य भवतो जन्म यावन्नृदाभिषेचनम् ।

एतद्वयसहस्रं तु शतं पञ्चदशोत्तरम् ॥

Sage Suka told king Parikshit thus. From the date of your birth up to the coronation of Nanda in future, the intervening years would be 111." Historically interpreted, Parikshit was born at the end of the Maha-bharata war, and the Pandavas ruled for 6 years after the war up to the advent of Kali. It was 31 years after Kali as we have already found, when sage Suka preached Bhagavatam to the king who was then 66 years old. The Kali era for 1928 A. D. is 5031 as could be found in all the Indian Calendars. Thus $5031 + 31 = 5062$ years ago the king was born. The coronation of Nanda is therefore $5066 - 1115 = 3951$ years ago which is exactly $3951 - 1928 = 2023$ B. C. How did this arithmetically become 326 B. C. ?

Again, the administration of the kings in Kali is clearly described as unrighteous and of *future* occurrence. Why was that freely admitted as historical account, whereas the description of the righteous rule of Parikshit and of the *actual* preaching of the Bhagavatam by sage Suka detailed in a *written* document rejected as mythological ? The birth of king Parikshit is definitely stated as having occurred 5066 years ago which is $5066 - 1928 = 3138$ B. C.

What earthly reasons were discovered by Vincent Smith to dismiss the historical facts mentioned in the Purana ? How are the accounts found in the Western records about India

and of its unknown language more trustworthy and historical especially for the same period? Every blessed Indian history written by Western Christian historians for the so-called B. C. period, is a product of rank prejudice and utter

DISHONESTY.

Suka and Parikshit.

We have no more to do with the Western Historians on the subject under reference. But that is no reason why our beloved readers should leave the matter indifferently here. There are Anti-Hindus in India itself. Beware also of the few influential educated gentlemen who apishly imitate the Western critics with various motives which we do not want to question. If only we manage to understand our religious literature correctly, we need no more fear any attacks wantonly made from within or without. We have already noticed in Section 13 that the sacred Ramayanom is now being fearlessly misinterpreted as Indian history by our own pseudo-pandits without being able to explain the definition of a *Rakshasa* specially furnished within the text itself. Their story-telling at the cost of a scientific text is a disgraceful farce. Similarly, to interpret the Bhagavata Purana ignoring its own definition already noticed, must be completely useless. Sage Suka and king Parikshit are the most important Itihasic characters therein. We must know something definitely about them.

Sri-krishna, Vasudeva, Devaki, Kamsa, Vritrasura, Bhagavatom and Viswom are purely Itihasic matters already known to us as different from their common misinterpretations. Sage Suka and king Parikshit to whom the sage preached this technical Bhagavatom must also therefore represent something different from human characters. Parikshit is thus described in Bhagavatom, 1-12-27, 31.

राजर्षीणां जनयिता शास्ता चोत्पथगामिनां ।

निगृहीता कल्लेष भूतो धर्मस्य कारणात् ।

स एष लोकविख्यातः परीक्षीदिति यत्प्रभुः ।

पूर्वदृष्टमनुध्यायन् परीक्षेत नरोऽपि ॥

"The reputed *Parikshit* is the originator of *Rajershis*. He is the chastiser of those who go by the wrong path. He controls *Kali* in the interest of *Dharma*. Having once experienced the divinity within himself, he is now examining (*Pariksha*) whether it is the same divinity stationed in the hearts of all men."

The exact qualification required for receiving the religious instructions contained in the sacred *Bhagavatam*, is *Itihasically* explained here. None below the King's advanced stage of devotion is privileged to make use of *Bhagavatam*. The King is said to have already acquired the knowledge of the nature of the divine *Eswara*; but his mind is not yet fully convinced of the all-pervading character of the Almighty *Eswara*. It is for the purpose of removing the illusion of such an advanced devotee that the sacred *Purana* is intended. Its contents could not therefore be foolishly misinterpreted as human history and other silly matters. Who is sage *Suka* that preached such a highly scientific *Purana* to king *Parikshit*? Vide *Varaha-Upanishad* :—

शुकश्च वामदेवश्च द्वे सृती देवनिर्मिते ।

शुको विहंगमः प्रोक्तो वामदेवः पिपीलिका ।

सद्योऽमुक्तिप्रदश्चैकः क्रममुक्तिप्रदः परः ॥

"There are two religious *paths* prescribed for securing *Mukti* known as *Suka-marga* and *Vamadeva-marga*. *Suka* meaning a flying bird alludes to the *quick* method, and *Vamadeva* meaning a crawling ant alludes to the *slow* process."

Suka-marga thus denotes a process which demands higher qualification than *Vamadeva-marga*. The exact nature of the subject dealt with in the *Purana* is detailed in the whole of the famous *Skandha XI* in the form of a dialogue between *Udhava* and *Sri-krishna*. उत्-हव denotes one who has complete-

ly sacrificed his worldly desires. Vide Skandha XI-14-2 which specifies the exact subject dealt with.

भवतोदाहृतः स्वामिन् भक्तियोगोऽनपेक्षितः ।

निरस्य सर्वतः संगं येन त्वय्याविशेन्मनः ॥

“Udhava said, O Lord, you have now explained to me the *Bhakti-Yoga* by the practice of which without attachment to anything else, man's *manas* enters into you.”

The *Yoga* of *Bhakti* is the main subject of the sacred text. It cannot be explained away in the modern fashion as referring to a blind devotion to a human Krishna. The *yoga* referred to is highly philosophical. Vide Skandha XII-13-12.

सर्ववेदान्तसारं यन्ब्रह्मात्मैकत्वक्षणम् ।

वस्त्वाद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम् ॥

“It is the essence of all the Vedantas which explain the unity of *Atma* and *Bramhan*. Its practice procures *Mukti* itself.”

Such is its religious importance. The whole gist of the *Itihasa* is put in a nutshell in Skandha XII-13-21.

योगीन्द्राय नमस्तस्मै शुक्राय ब्रह्मरूपिणे ।

संसारसर्पदष्टं यो विष्णुरातममूमुचत् ॥

“I adore Suka the greatest *Yogi* who is in the form of *Bramhan* itself. It was such a Suka that saved Parikshit known also as *Vishnu-rata* who was bitten by the *Samsara* serpent.”

Vishnu-rata means given by Vishnu. When Parikshit was born, the *Bramhins* gave him this name. This *Itihasic*ally refers to a connecting link between the *Bhakti-yoga* of the *Bhagavatam* and the higher process of *Karma-yoga* of the *Maha-bharatam*. Skandha I-12-17 & 18.

दैवेनाप्रतिघातेन शुक्ले संस्थामुपेयुषि ।

रातो वोऽनुग्रहार्थाय विष्णुना प्रमविष्णुना ।

तस्मान्नाम्ना विष्णुरात इति लोके बृहच्छ्रुवाः ।

भविष्यति न सन्देहो महाभागवतो महान् ॥

The two Itihasic characters are here clearly explained. Suka represents the quick process of Yoga itself, and Parikshit is the Yogi who is qualified to practise Bhakti-yoga. The serpent *Takshaka* that bit the king is man's Samsara itself. *Thakshaka* means an *Architect* that constructs many things, and here alludes to man's own *Manas* which creates all illusion. Nothing need be more plainly told for one who is willing to understand the subject aright. The two chief characters in the Purana namely Suka and Parikshit being now clearly understood, it would be absurd to believe that Suka was actually narrating to Parikshit the stories of Indian rulers of A. D. or B. C. periods. If our beloved readers still entertain any doubt on this point the following verse, Skandha XII-3-14 will completely remove it.

कथा इमास्ते कथिता महीयसां विताय लोकेषु यशः परेद्युषां ।

विज्ञानवैराग्यविवक्षया विभो वचोविमूर्तीर्नतु पारमार्थ्यम् ॥

"Suka thus spoke to Parikshit. I have now been narrating to you in an interesting style, the stories of several deceased monarchs of great renown. It was simply for the purpose of explaining to you the importance of Vignana and Vyr-
agya. The stories do not of course refer to any *historical* facts.'

The names of Kings which confounded Vincent Smith are here clearly assured to be not historical. They are *Itihasic* containing technical meanings. The stories are meant to illustrate the deterioration of religious interest in *Kali*, कलिः कलहेत्यर्थः *Kali* means *quarrel* and refers to the ordinary human transactions wherein the very idea of religious devotion is absent. The different grades and varieties of religious deter-

ioration likely to appear in Kali, are Itihasically described as the rule of bad kings in the different periods of Kali. The above facts however, logically lead to a serious *Historical question* which undoubtedly demands our careful attention. According to the Purana, Nanda commenced his rule in 2023 B. C. The stories about the rulers before and after him are also assured to be *not* historical. Now, the 9 Nandas, Chandragupta, Asoka-varadhana, the 10 Mouryas, the 10 Sungas, Kanwas etc. mentioned by the Western Historians as belonging to the second and third centuries B. C. must therefore be entirely *different* from those of the same names mentioned in the Purana. The Purana has no quarrel about them as it contains the names of much larger number of dynasties and rulers which are not found in the Indian Histories of Vincent Smith and his colleagues. Besides, the names of kings and even the periods mentioned therein have their own Itihasic significance. The only question here is, how did some of these exact names happen to appear in the Indian History of the second and third centuries B. C. The few Budhistic records which alone are available for establishing the rule of these as Magadha Kings in India, are utterly worthless for historical purposes. They are not only untrustworthy in the ordinary sense of the word but are also conscious fabrications by the bitterest enemies of Hindus. The Western Historians are now simply adding insult to injury by supporting the local enemies in all possible ways. The Kingdom of *Magadha* and its original ruler *Jera-Sandha* are described in the Sabha-Parva, Maha-bharata. The Itihasic significance of the destruction of Jera-Sandha by Bhima and Krishna has been explained in pages 253 to 265 Volume II of my book. Magadha literally denotes a slave; and here it Itihasically refers to the human *body* which is a slave to all beastly passions. It is described as a city situated on the peaks of five mountains representing the five elements composing the body.

एते पञ्चमहाशृङ्गाः पर्वताः शीतलद्रुमाः ।

एवं प्राप्य पुरं रम्यं दुराचर्यं संमन्ततः ।

अर्थसिद्धिं त्वनुपमां जरासन्धोभिमन्यते ॥

Jera-Sandha the ruler of Magadha, Itihasiacally refers to the ordinary life breath consisting of the expiration and the inspiration of the mortal man. He has to be destroyed or controlled by the Yogic process of *Pranayama*. Sri-Krishna therefore advised Bhima to destroy him by *Prana-yudha*.

प्राणयुद्धेन जेतव्यः स इत्युपलभामहे ॥

The destruction of Jera-sandha by Bhima being narrated in the Sabha-Parva, it was 13 years before the war and 49 years before Kali, i. e. $5030 + 49 - 1923 = 3151 B. C.$ This is sure to frighten Vincent Smith & Co.

It is certain now that the Magadha of the Mahabharata and of the Bhagavatam represents no country in British India. It forms only a part of *Bharata-varsha* which is no country in Asia. मायां रताः मारताः *Far* means light or Gnana. The *Bharatas* are those who own the *Gnana-Kanda* of the Vedas noticed in the previous pages. Greek and Persian, Buddhist and Christian histories of Bharata-Varsha are therefore

UNAUTHENTIC.

The 9 Nandas, the 10 Mouryas, Chandragupta, Asoka-vardhana, Sunga, Kanva etc. mentioned in the Bhagavatam as the rulers of Magadha in Kali are no doubt the wicked successors of Jera-sandha who deserve to be destroyed by every religious Hindu. In the so called civilized century however, all of them have reappeared as contemporary rulers not only of India but also of all the countries in the world.

The 9 Nandas or satisfactions technically refer to the 9 *Tushtis* or mistaken satisfactions which obstruct progress in every department of life. Too many people are pitiablely contented with foolish notions of their own religion and even of intellectual progress. Such mistaken satisfactions are classified into 4 *internal* pertaining to the 4 internal organs and 5 *external* pertaining to the 5 senses. Vide *Kapila-Sankhya* :—

अध्याशिकाश्चतस्रः प्रकृत्युपादानकलिभाष्याख्याः ।

बाह्या विषयोपरमात् पञ्च नवतुष्टयोऽभिहिताः ॥

Mourya refers to greediness and covetousness. *Sunga* denotes spreading like a fig-tree and conveys a similar idea. *Kanwa* denoting Reason alludes to the foolish dependence on one's own Reason. *Ohandra-gupta* refers to an irreligious tendency. Chandra alludes to the Somavamsa of Sri-Krishna and Gupta means to conceal. One who forgets Krishna entirely is a Chandragupta. *Asoka-var dhana* denotes one who avoids thinking on serious matters ; mere sportiveness. It is also another form of mistaken satisfaction. In every bit of the Puarnic narration pertaining to the rule of the Magadha kings in Kali, it could be clearly seen that the revolt of the Sudras against the Kshatriya rulers is specified.

महपद्मपतिः कश्चिन्नन्दः क्षत्रविनाशकृत् ॥

The learned Western historians have invariably misinterpreted it as the revolt of the Kshatria Kings against the Bramhin religious supremacy. This is a purely Budhistic prejudice. The history of Budhistic rulers of the B. C. period as now found in the English books published by the Western historians could on no account be accepted as the true Indian history of that period. The Budhists have committed immense mischief in this direction. We must here leave this matter to the future historians of India who would undertake the task of writing a true history without the prejudice of the indigenious Budhist and the foreign Christian. In this connection it is impossible to avoid noticing the great havoc done by the Budhists in Southern India even in later years about seven or eight hundred years ago. They have wantonly interfered with the beautiful Dravida language itself.

C. The Bowdha Tamil.

The Budhists who came down to south India caught hold of the poor labouring classes like the Christian missionaries,

and began to convert the people to their own creed about seven or eight centuries ago. The converts being illiterate, had of course no idea of their previous religion nor of the one to which they were newly converted. Their miserable history after conversion is better known to the people at the spot than to others. Apart from these historical facts, the work of the Budhists under reference has been particularly vandalistic. They took hold of the Dravida Alphabet which still contains like all other Vernaculars in India the full number of 51 letters of the Sanskrit Alphabet. They simply cut off about 20 letters especially all the *Ghosha*, *Khara* and *Mridu* Aksharas the removal of which would immediately deprive the language of the means of expressing anything correctly and sensibly. They also composed new grammars which insisted upon the pronunciation of words as written in that defective Alphabet. They then caricatured the sacred contents of many a Hindu religious text by writing a number of books in that characterless Bowdha Tamil, converting the religious Itihasas into obscene histories. They took particular care to use the Puranic terms with a view to create confusion and even to give them an appearance of originality so as to plead that the Sanskrit texts were subsequent copies from their so-called Tamil works. But in their mischievous enterprise, they foolishly forgot that the sacred texts in Sanskrit were owned by all the Hindus from the Himalayas to Cape Comorin. I have given a detailed account of their wickedness in my book on 'Hindu-mata-sastrartha-niroopanam' written in Hindu Tamil for the use of the Tamilian Hindus in Southern India. The ancient *Dravida* Alphabet having now been terribly mutilated, it has become utterly useless for literary purposes. Anything written in that defective alphabet must be unavoidably misspelt and pronounced with ridiculous contortions of the face. The use of this Bowdha Tamil as a language to be taught or even tolerated in the Educational institutions of the civilized Dravida country, in this age of civilization, is an unmistakable sign of the most disgraceful deterioration.

ation of literacy itself in the land. A few illustrations would suffice for any sane man to be convinced of the extreme folly of retaining this Bowdha Tamil as a language useful for the educated classes-

गायत्रि is written as कायत्तिरि for the mere want of letters.
 सरस्वति = चरच्चवति । भाषा = फाटे । वंश = वंकिच । महाराजा = मकाराचा ।
 पद्मनाभस्वामि = पद्मनापचुवामि । लक्ष्मण = इलक्मण । लक्ष्य = इलक्किय । युद्धकाण्ड =
 उयुत्तकाण्ट । सुन्दरि = चुन्तारि । समाष्टिविद्यानगरं = चर्माष्टिविच्चानकरं । हालास्यं = आ
 लाच्चीयं । English = इङ्ग्लीशु ' His Majesty = इच्चुमर्चाड् । House of
 Lords = औचापलादच । What business and what reason had these Atheistic Buddhists to throw out more than one-third of the letters from the Dravida alphabet belonging to the Hindus of Southern India ? Unpardonable

RASCALITY.

The Buddhist had his own Pali language for his use. His wicked interference with the ancient alphabet of a large community in Southern India was inexcusable. Every cursed book written by him in Bowdha Tamil during the past 700 years exhibits only anti-Hindu spirit. We cannot however, in this connection, ignore the fact that there are at present a few advocates of this Bowdha Tamil among the educated Tamilians themselves. It is unnecessary for us to enquire into their object of such an advocacy which is but very recent. How they plead for its cause may alone be noticed here. There is absolutely no reason to omit 20 letters from a long recognised Alphabet. The necessity to readmit several of them namely, ज-घ-स-ह-क्ष-झ-ञ् &c. has been so strongly felt that they are now freely used. Besides, even when they are not actually used the words are pronounced as if they were there. Then why not use those letters? That they are Sanskrit letters and do not belong to the original Tamil alphabet is the only silly argument put forth. It is not only absurd, but also utterly *false*. They are simply playing a dodge with the

word *letters*. The letters we refer to are the *written* characters such as ஂ-ஃ-஄-அ-ஆ-இ &c. which *do not* belong to Sanskrit or any other Vernacular in India. They form part of the original *Dravida* alphabet known as Tamil in Prakrit Sanskrit. *Tamila* or *Tamil* is a Prakrit corruption of *Dravida* and *Dramila* according to the very rules of Prakrit Grammar which legitimately, belongs to the Sanskrit literature. The Prakrit grammar is intended for converting Sanskrit words as they would be pronounced by clowns, and for using them for dramatical purposes. It must be particularly remembered here that the Prakrit corruption of Sanskrit also contains *all* the letters of the Alphabet. The modern advocates of Bowdha Tamil foolishly attempt even to establish that Sanskrit has borrowed many a word from it and that it is therefore the basic language for all the languages in the world. The process of argumentation is simple and glaringly stupid. Take for instance the English word *Majesty*. Write it as माचट्टि in Bowdha Tamil which has eliminated Ja and Sa from the alphabet. Immediately say that माचट्टि was borrowed in English and converted into Majesty. कायत्तिर belonging to Bowdha Tamil, they say, was borrowed in Sanskrit and similarly converted into गायत्रि. Such is the argument of the advocates of Bowdha Tamil who have not studied Sanskrit. They ignore the fact that for comparison a knowledge of *two* things is absolutely required. They forget many an ordinary matter in their anti-Sanskrit and other anti-moods. Criticisms of this kind could only be dismissed as the pitiable products of local

ILLITERACY.

The Budhists named Tol-Kapyan, Pavananti &c. composed grammars to strengthen the use of this characterless and mutilated Bowdha-Tamil. The name Tol-Kapyom is in the mouth of all the modern advocates of Bowdha Tamil. 50 years ago it was interpreted as meaning 'an old Kavyom'

or poem. Many an absurd form of ingenuity is now in the air about its significance with which we are not concerned. We know for certain that the Buddhists were anti-Hindus and that their object in interfering with an ancient Hindu language was to spoil it. The Sanskrit term Kavyom was simply reduced to *Kapyom* meaning *monkey-ism*. It was actually an abuse used against the poor illiterate converts. The termination *yom* in Kap-yom is purely Sanskrit and not Tamil. It is indeed a pity that even educated Tamilians do not observe this plain mischief. Why should anti-Hindu Buddhists compose grammars for Hindu Tamil? Did Hindu Tamil scholars become extinct at the time?

The Puranas caricatured.

After spoiling the Alphabet, the Buddhists took up the religious texts, distorted and misinterpreted them in their own fashion with the express object of destroying their religious character altogether. They soon pitched upon a suitable Purana which has already been misinterpreted by the quasi-educated Pandits of the place as containing the ancient history of South India itself. *Halasyom* which is an important, portion of the Skanda Purana, was immediately taken hold of, and the usual Buddhistic concoctions of absurd stories began in right earnest.

The Tamil Chankom.

Exactly like the concoction of the story about the founder of Buddhism as belonging to the 6th Century B. C. the Buddhists who exerted their influence in Southern India 700 years ago, cooked up a story as to the existence in olden days of an *Assemblage of 49 Poets* of Bowdha Tamil in the city of Modern *Madura*. In the *false* name of those imaginary Poets, a number of Anti-Hindu works were produced in Bowdha Tamil, and published to the world, as the genuine works of those very ancient poets. The object of this mischief was certainly more than one. First of all, the spoliation of the

original Sanskrit works could be easily effected by rewriting the important Sanskrit words in Bowdha Tamil with the largest number of misspelling possible.

This is surely the most ingenious among the processes yet heard of, for rendering any literary work practically and utterly useless. The production of new books in Bowdha Tamil against Hinduism itself, foisting them on the innocent public as the most ancient Tamil works of Puranic sages such as Agastya, Vyasa &c., is doubtless a very daring enterprise. It is a most convenient and effective method of destroying Hinduism, yet unknown even to the cleverest Christian Missionaries in India. Just imagine the sudden effect, upon the credulous minds of the innocent masses, of showing them a book alleged to be the work of sage Valmiki or Agastya, strongly condemning the worship of images in a Hindu temple. A few Vedantic aphorisms of a trite character from the Hindu literature itself, could be easily incorporated within the new book, to augment the confusion. Nothing short of such a scoundrelism has been actually practised by the Buddhists in Southern India at the period under reference. The Puranic names of sages given to the authors of their spurious works in Bowdha Tamil are but criminal false personations with the express object of deception. The current stories about an ancient Tamil chankom in Ten-maturai, its Chankapalakai, its *49 Poets* and their alleged works in Bowdha Tamil, are all sheer fabrications of the wicked Buddhists of the 12th and 13th centuries A. D. A short examination of the Puranic account of this single subject, would clearly disclose the amount of mischief wrought by these Buddhists, especially for the purpose of destroying the beautiful Dravida language as well as for throwing into oblivion the truly ancient works of Hindu poets composed in Hindu Tamil.

The 49 Dravida Kavis.

Halasya-mahatmyam forms part of the Skanda-purana. It contains an Itihasic treatment of *Bhakti-yoga*, like the Bhagavata-Purana, explaining the same subject with greater details of instruction for its actual practice. Although we cannot afford to go into its details here, it is desirable that our beloved readers should be acquainted with the general out-line of its sacred contents, so that they may appreciate the truth of the observations here made, and realise the force of mischief actually perpetrated by the Budhists. The text describes 64 Leelas of Siva at Halasyom. These Leelas are classified into 4 sets of 16 Leelas each, and are distributed to the 4 Yugas namely, Krita, Treta, Dwapara and Kali. The story of the 49 Dravida Kavis falls under the last set in Kali, being narrated in Leelas 51 to 55. The 4 Yugas of course as usual, allude to the 4 grades of religious development, Kali being the lowest in the scale. Now, who are the 49 Dravida Kavis, and what and where is Halasyom?

The origin of the *Sangha of 49 Kavis* is narrated thus. Once upon a time, Bramha after finishing his work of creation, proceeded to Varanasi known also as Ananda-vanom, along with his 3 wives namely, Gayatri, Savitri and Saraswati, for the purpose of performing 10 Aswa-medha Yegnas there. At the close of the 10th Yegna just before the final bathing ceremony, Saraswati was missing. She was enjoying the music of the Gandharva women close by, and thus she forgot herself. Leela 51-7.

तदा सरस्वती देवी गानं गन्धर्वयोषितां ।

शृण्वती मोहिता सद्यो नाययौ भर्तुरन्तिकम् ॥

Bramha in the meantime bathed along with his other two wives and commenced the performance of the finishing ceremony. When Saraswati returned and saw this, she was

annoyed and she spoke angrily about it. Bramha then cursed her to be born 48 times on the earth as a human creature. vide 51-11.

चत्वारिंशश्च जन्मानि क्रमादष्टोत्तराणि तद् ।

मर्त्यलोके मर्त्यरूपा जनिष्यसि न संशयः ॥

Saraswati having begged for pardon, Bramha spoke thus and pacified her. Verses 16-21.

त्वदंगसंभवा वर्णा आदिसान्ताश्चवाङ्मयाः ।

जनिष्यन्ति मिथो भिनैराकारैस्सुधियो भुवि ।

हकाररूपी भगवान् सर्वव्यापि सदाशिवः ।

तेषां च सुधियां मध्ये भवत्वेकः कवीश्वरः

आहत्यैकोनपंचाशत्संघिनः सत्कवीश्वराः ।

सन्तस्त्वदंगसंभूतास्ते द्राविडकवीश्वराः ।

श्रीहालास्ये महास्थाने सुन्दरेश्वरसत्पुरे ।

संभूयद्राविडान् सर्वे कवित्वातिशयेन च ।

विस्मापग्रन्तस्तन्तोष्य स्तुतिभिस्सुन्दरेश्वरं ।

कृत्वा प्रवन्धान् विविधान् राजपूज्यत्वमाप्य च ।

मुक्ता भवन्तु देहान्ते सुन्दरेशप्रसादतः ॥

"The 49 mantric letters from अ to ह which constitute your body will be born in secret, in the high region of Sri-Halasya known as the sacred city of Sundaresa as 49 *separate* Dravida Kavis. The all-pervading Sadasiya who is Ha-kara itself will be the chief among them. These wise 49 Kavis will form themselves into a *Sangha* and enlighten the Dravidians by their poetical works. They will be honoured by the Kings for the *Præbendhoms* composed by them. By pleasing Sundaresa with their hymns, let them attain salvation at the end of their lives."

We shall soon notice the Itihasio import of the story. But, in the meantime one cannot fail to observe the unmistakable fact that the 49 Dravida Kavis represent the 49 letters of the Dravida Alphabet from अ to ह. These Kavis joined together form the *Sangha* at Halasyom. The divine Sadasiva is also said to be in the form of letter ह. Those who have eyes to see could plainly see here that this very Halasyom and no other is caricatured into Alachiyom, the *Sangha* is reduced to Chankom and the Prebendhom is disfigured as Pirapantom. The divine Siva denoted by the letter ह is Budhistically dismissed altogether. We are however unequivocally assured here that the 49 letters of the Dravida Alphabet represent the 49 Kavis, each letter separately denoting a separate Kavi. The Bowdha Tamil of course has but 30 letters in its Alphabet. Where are the remaining 19 letters to make up the 49 Tamil Pulavars of the Tamil Chankom impudently concocted? Sitting at the top of the tree, the wicked Budhists foolishly cut its bottom. In their own trap, they are now most exquisitely and inextricably

C A U G H T.

Their anti-literary Tholkapyoms and Nannools, their anti-Hindu Chanka-Pulavars as well as their ugly works of false personations, must now vanish from the face of this Earth. We shall see much more of their mischief as we proceed.

Thus according to the curse of Bramha, 48 letters forming the limbs of Saraswati were immediately born without father and mother at Halasyom as 48 Kavis excluding Siva representing ह. Leela 51-26, 27.

एवं विधातुश्चापेन भारत्यांशार्णरूपिणः ।

अभवन् भूतले त्वाष्ट्रचत्वारिंशत्कवीश्वराः ।

सर्वे नत्कीरकपिलभरणाद्याश्च संविनः ॥

These Kavis named Nadkira, Kapila, Bharana &c soon met Siva representing ई who appeared before them as a great poet. At their special request, Siva became their President. They then wanted a suitable place for their Sanghom. At the suggestion of their President they prayed to Sundaresa and obtained a *Sangha—Phalakom* as described below ; 61 to 68.

सर्वज्ञानप्रदात्सद्यस्सर्वाज्ञानविमोचनात् ।
 विद्यापीठात्स्वकीयाच्च पवित्रान्मातृकामयात् ।
 उत्पाद्य पीठमपरमतिनिर्मलमत्सुतं ।
 अकारादिहकारान्तमातृकाक्षरमण्डितम् ।
 चतुरश्रं शरच्चन्द्रचन्द्रिकाधवलप्रभं ।
 तेजोमयं दुर्निरीक्ष्यं चण्डांशोरिव मण्डलम् ।
 मूललिङ्गात्स्वयमपि प्रत्यक्षीभूय शंकरः ।
 निर्गत्य गर्भभवनात् कविविवेधरो हरः ।
 इहास्थेति प्रोच्य तेभ्यः प्रददौ पीठमुत्तमं ।
 ते त्वादायारत्निमात्रफलकं मातृकामयम् ।
 आनन्दसागरे मग्ना अभवन् कविपुंगवाः ॥

“Siva, seated on *Vidya-Peetha* which is in the form of 49 *Matrika* or basic letters, and which bestows Gnana and destroys Agnana, originated a replica of that Peetha, in the square form of a bright plank shining like clear moonlight and whose sides measured a little less than 24 Angulas. Siva came out of the Moola-Linga in the guise of a Kavi and presented it to the Kavis saying ‘sit on this.’ Having secured that excellent *Phalakom* which was in the form of 49 *Matrika* letters, the Kavis felt highly elated.”

The divine Kavis named Nadkira, Kapila, Bharana &c. are exactly the false personated *Nakkeera*, *Parana* &c. of the

Tamil Chankom: But where are the 49 Matrika letters which constitute the 'Vidya-Pestthom' distorted into *Chanka-palakai*? Arithmetically 49 is never 30. This is undoubtedly the second deep pit into which the wicked Budhists have unconsciously fallen. Let the misdirected advocates of Bowdha Tamil take note of this also. The Chanka-pulavars and the Chanka-palakai are indeed the most insulting caricatures without the least common sense or originality. The spurious books now seen all over South India alleged to be the works of Nakkeera, Kapila, Parana, Tiru-nana-champanta, Itaikattu-chitta, Akathiya, Poka, Pulippani, Pattirikari, and a host of ugly and dirty names, constitute tangible historical evidence which again conclusively proves the Budhists' inexcusable and vandalistic

CONCOCTIONS.

What and Where is Halasyom?

It denotes both a Purana and a place. Ha denotes Siva and Lasyom means Leela or sport. Halasyom thus signifies *Siva-Leela*. Surely *A-lachiyom* signifies stupid nonsense both in Tamil and in Sanskrit. The modern advocates of Bowdha Tamil would have us believe that Halasyom in Sanskrit is only a corruption of the Tamil Alachiyom. New Tamil Dictionaries are now being filled up with such illiterate tricks. A single example will expose their extreme stupidity. The Sanskrit words अज-अय & दय could all be written only as अय in Bowdha Tamil. The new Dictionaries say that अय in Tamil means a sheep, Brahma, iron and a horse !!!

This is illiteracy and insolence developed into

INSANITY.

What is Halasyom as a Purana ?

Vide the following from Adhyaya I-51 & 62.

वक्ष्ये पुराणं तत्तुण्यं श्रीमद्दालास्यसंज्ञितं ।

श्रवणादेव पापघ्नं वेदान्तार्थप्रकाशकम् ।

वेदादिषु निगूढार्थः पुराणेषु प्रकीर्तितः ।

तस्मात्सर्वपुराणेषु दालास्यं प्रतिपादितम् ॥

"Suta said. I shall narrate to you the sacred Purana named Halasyom the hearing of which removes all the sins of man. It explains the *Vedantic* meaning of the contents of the Vedas. All the Puranas are intended for explaining the secret meanings of the contents of the Vedas. As such all of them explain *Halasyom* only."

It is plainly stated here that the only object of all the Puranas is to explain the philosophy of the contents of the Vedas, and that Halasya Puranom does the same. All the Puranas thus explain one and the same matter namely, the philosophical instructions contained in the Vedas. The contents of the Vedas as well as of all the Puranas are here thus assured to be strictly *Philosophical*. Whatever may be the historical period assigned to this Halasya Puranom by the Western Historians, the text is a *documentary* evidence for completely vetoing all the prejudiced opinions to the contrary. The Vedas certainly contain the Vedanta or *Gnana-Kanda* which is arrogantly denied to the Vedic Indian by the Christian Historians of the West. The remaining Vidyas constituting the Hindu religious literature are but commentaries of the same Vedanta. All the Western Historians of the sacred books of the East along with their cooked up Indian Mythologies are here forcibly

BLOWN UP.

Who is Sundaresa ?

—o—

Who is Sundaresa; what is the subject of the Halasya Purana and what is its scope, are explained as follows in Leela 16, clearly pointing out the exact relation between the Karma-Kanda and the Gnana-Kanda of the Vedas, which is one of the important questions we are dealing with here. The quotation therefore demands our careful attention.

श्रीगुरुमूर्तिः ॥

शृणुध्वं भूसुरास्सर्वे रहस्यं सर्ववेदजं ।
 इदं परतरं लिंगं स्वयंभूतोत्तमोत्तमम् ।
 निदानं सर्ववेदानां अर्थभूतञ्च सत्यतः ।
 एकमेवाद्वितीयं च परंब्रह्म परात्परम् ।
 इति प्राहुश्च वेदान्तास्सुन्दरेशं सनातनं ।
 एकमेव हि वेदश्च वेदार्थस्त्वेक एव हि ।
 तथापि शाखाभेदेन बहुभेदसमन्विताः ।
 वेदास्त्वनन्ता अभवन्वेदार्थाश्च तथैव हि ।
 मायया सुन्दरेशस्य न स्वरूपेण भूसुराः ।
 वेदानां तु समस्तानां भागस्तु द्विविधो मतः ।
 प्रथमः कर्मकाण्डाख्यो ज्ञानकाण्डो द्वितीयकः ।
 एतन्महालिंगपूजां कर्मकाण्डगतानि हि ।
 बोधयन्ति च वाक्यानि सत्यमेव मुनीश्वराः ।
 ज्ञानकाण्डजवाक्यानि रूपं सच्चित्सुखान्नकं ।

श्रीमद्भालास्यनाथस्य वदन्त्यत्यादरेण च ।

तत्त्वभस्यादिवाक्येन प्रतिपाद्योयमेव हि ।

तस्मात्काण्डद्वयस्यार्थः सुमीनाक्षीपतिः प्रभुः ।

ध्यानेनास्य च लिंगस्य वेदान्तज्ञानजं फलम् ॥

"Sri-Siva said. I shall tell you the secret of the Vedas. This self-born Linga known as Sundaresa, is the originator of the Vedas, and He is their single Artha or the Entity specified therein as the *single* and eternal Para-Bramhan. Veda is single and so is its Artha too. But on account of its various *Sakhas* or branches, its Artha also had to be told variously. These differences originated through Sundaresa's Maya, but *in reality* there are no such differences. The Vedas belonging to all the *Sakhas* were *then* divided into two parts named the Karma-Kanda and the Gnana-Kanda. The Poojas prescribed for worshipping this Maha-Lingom belong to the Karma-Kanda which furnishes definite instructions on the subject. But in the Gnana-Kanda the same Sundaresa is described as Sat-chit- ananda and as the Artha of the Maha-vakya well known as तत्त्वमाँ. Therefore, the Artha of *both* the Karma-Kanda and the Gnana-Kanda is Sundaresa himself who is the Lord of Meenakshi. Thus, by the meditation of this Linga man soon attains the Gnana of Vedanta."

We respectfully and openly challenge here all the Western Historians, Philologists and Sanskritists to come forward with their usual tricks to condemn the sacred text and to misinterpret the passage quoted from it. The text is undoubtedly an excellent poetical composition of one or more Hindu divines and Sanskrit scholars in India, written at least one day previous to the date on which the Western scholars began to study the unknown Sanskrit language. It is therefore a *historical* and *documentary* evidence more reliable in every way than all the books published by Western critics living thousands of miles far away in the West. The Purana states certain facts unambiguously. The Western critic has absolute-

ly no records with him up to date to contradict a single statement in the passage quoted above. He does not in fact as yet understand the very Itihasic language used. Why, even his Munshi-Pandit in the land is equally ignorant. Then, what is the fun of a mere student of that foolish Munshi pretending to dispose of highly technical subjects dealt with in the sacred Puranas? The Veda is always single and so is its Artha. It is the *oldest* religious knowledge owned by the Hindu from time immemorial. This single Veda had to branch off into *Sakhas* to suit the different grades of intellect, lower than the intellect that could grasp the single Artha of the single Veda. In the interest of *still lower* intellects, the Sakhas had to be divided into the Karma-Kanda and the Gnana-Kanda. One and the same Para-Bramhan is the Entity referred to in *both the Kandas*. The worship of the *Linga* according to the Karma-Kanda qualifies one to take up the Gnana-Kanda. Those who understand language and those who want to understand, can understand all this aright. The Karma-Kanda of the Vedas discovered by the Western Sanskritists as the oldest unwritten literature of the Vedic Indian, is here clearly explained and proved as the *third stage below* from the original single Veda and its single Artha. How could they manage to place all these facts topsyturvy through sheer prejudice, and style their inimical views historical? Every book they have published up to date on the history of Hindu religion, is utterly

UNHISTORICAL.

What is the Lingom?

Lingom is undoubtedly a Sanskrit word which has several meanings, but is always translated as Phallus by all the enlightened Western Historians and Missionaries. *Lingom* ordinarily means a mark, a symbol, the subtle body or *Linga-sarira*, the Prekriti or Predhana &c. and also gender. It is pro-

bably the last meaning that is readily adopted by all the Western critics as a class. What even if Lingom means also gender? It is religiously used here to denote an image of the divinity. How did they settle that it refers to the male organ of Siva? Both Lingom and gender are common names applying to the three genders. Where are the other meanings of Lingom gone? Who prevented them from noticing those meanings, as respectable members of a civilized community? Why did all of them stoop to vulgarity? Every sensible Hindu knows that he is not a worshipper of indecent Phallus. Lingom in his language signifies many more things than Phallus. But gender in English denotes only Phallus. Every student of the English Grammar is surely therefore a worshipper of

TRIPLE PHALLUS.

Lingom is purely a *Mantric* term defined every-where in the sacred literature thus:—

लिकारं लयमित्युक्तं गकारं सृष्टिरुच्यते ।

लयनादुदयं प्रोक्तं लिंगशब्दमुदीरितम् ॥

“Lim denotes Leya or destruction and Ga denotes creation. That which originates in the form of pure knowledge when all the gross desires and passions of man are annihilated, is styled *Lingom*.”

It is clear now that the religious Lingom of the innocent Hindu is not so indecent as the Phallus of the Western Christian. It is generally used in the philosophical sense of Prekriti or *Satwic Maya*.

अव्यक्तं लिंगमित्युक्तं आनन्दं तमसः परं ।

आदिमध्यान्तरहितं क्षयवृद्धिविवर्जितं ।

प्रधानं प्रकृतिश्चेति तदाहुर्लिंगमुत्तमं ।

गन्धवर्णरसैर्हीनं शब्दस्पर्शादिवर्जितं ।

अलिंगः शिव इत्युक्तो लिंगं शैवमिति स्मृतं ।

तस्मिन् लिंगे महादेवः स्वयं ज्योतिस्सनातनः ॥

"The blissful and eternal *Ayakta* beyond Tamas or ignorance, is Lingom which has no beginning, middle or end and has no increase or decrease. It is also devoid of sabda, sparsa, roopa, rasa and gendha. This Lingom is technically known as *Prekriti* or 'Predhana. Siva is *non-Linga*; the Lingom belongs to Him. It is in such a Lingom that the eternal and self-luminous Mahadeva is seated."

Lingom is here explained as the unmanifested philosophical Prekriti beyond the ignorance of man; and Siva represents the Para-Bramhan above it. We have often noticed before that this Prekriti or Satwic Maya which practically represents the purified Budhi of man known as Samvit is synonymous with Sivaa or Parvati. The Lingom thus Itihastically represents *Parvati* and not *Siva* as too often misunderstood by the pseudo-pandit himself. The Linga-pooja is thus meant for the purification of one's own Budhi. We have also noticed in Section 10 that the 12 Jyotir—Lingoms which allude to the 12 sacred Tatwoms, namely the 10 Indria Tatwoms, Manas-Tatwom and Budhi-Tatwom are Itihastically described as the 12 Adityas which were found miserably misinterpreted as the 12 *month-gods* by the Western Sanskritists.

ज्योतिर्लिङ्गं द्विष्टकं तु द्वादशादित्यनामकं ।

दशेन्द्रियमनोबुद्धिर्नामभिर्भाति सत्स्फुटम् ॥

One could clearly understand now that the Linga-pooja referred to in the above quotation from Halasyom, is a much higher religious process than the worship of images. We shall deal with this subject later on. But in the meantime, it is indeed a wonder, that when so much technical information is available, why the Western Christian critics should interpret off-hand the sacred Lingom in vulgar terms? Reverend Farquhar and his ilk have gloriously and indecently described it as the 'ugly stump of divinity' and so on. Owing to their pitiable ignorance of the sacred subject, even the gender is mistaken. *Prekriti* is always feminine in Sanskrit. The Christian Missionaries have not yet learned to distinguish male

from female in India. In their pretensions to interpret the Hindu religious literature, although only for devilish purposes, they have glaringly displayed their utter unfitness and incapacity to grasp the highly philosophical matters with which the literature abounds unlike their so-called historical Bible of 25 pages. They have all along been exhibiting only their venomous

BOORISHNESS.

Where is the Halasyom of Sundaresa ?

This is surely an important *Geographical* question which would finally settle the fate of all the fabricated falsehoods pertaining to the Tamil Chankom in Ten-Maturai and the false personated Tamil Pulavars of the so-called Chankom-period. Vide Adhyaya 10.

श्रीशिवः ॥

कथयामि क्रमेणाहं भावनार्थं महात्मनां ।
भूरादिसप्तलोकाश्च मूलाधारादिषु क्रमात् ।
मूलाधारं विरिञ्चस्य प्रथितं कमलालयः ।
अहमेव त्यागराजस्तत्र तिष्ठामि सादरम् ।
स्वाधिष्ठानं विधातुश्च गजारण्यं महास्थलं ।
जंबुनाथोद्वहं तत्र निवसामि मुदान्वितः ।
विश्वसृङ्मणिपूरं च ह्यनलाचलनामकं ।
अनलाचलनाथोहं भक्तानामिष्टसिद्धिदः ।
हृत्पुण्डरीकं धातुश्च चिदंबरमुदीरितं ।
सभापतिरहं तत्र प्रयच्छामि सदीप्सितं ।

श्रीमदक्षिणकैलासो विशुद्धिस्थानमद्भुतं ।

कालहस्तीश्वरस्तत्र तिष्ठाम्यहमभीष्टदः ।

वाराणसीं महाक्षेत्रमाज्ञास्थानं स्वयंभुवः ।

विश्वनाथाभितस्तत्र स्थित्वा मुक्तिं ददाम्यहं ।

ब्रह्मणो ब्रह्मरन्ध्रं तु श्रीकैलासं महत्स्थलं ।

श्रीकण्ठपरमेशोहं तत्र सान्निध्यकृत्सदा ।

आधारातीतमव्यक्तं हालास्यं द्वादशान्तकं ।

तत्राहं सुन्दरेशाख्यः सर्वानुग्रहतत्परः ।

द्वादशान्तस्थमव्यक्तं ज्योतिर्मयमनादिमत् ।

योगिभिर्ध्यानगम्यं तत्ताण्डवं तत्र भावयेत् ॥

जटावद्धेन्दुशकलादुत्पन्नामृतधारया ।

सिक्ता विश्वंभरा नाम्ना तदासीन्मधुरापुरी ॥ Adhyaya 2.

“Siva said. I shall explain to you the 7 *Lokas* beginning with Bhu, in the order of the *Adharas* commencing with Mool-adhar. They are intended for *meditation* by the highly qualified persons. The Mooladhar of *Bramha* is Known as *Kamal-alaya*. I remain there as Tyagaraja. The Swadhishtanom of *Bramha* is *Gejarenyom* where I remain as Jembunatha. The Monipoorom of *Bramha* is *Analachalom* where I remain as Analachala-natha and bless my devotees. The lotus-heart of *Bramha* is *Chidambarom* where I remain as Sabhapati and grant boons to my devotees. The Visudhi of *Bramha* is *Dekshina-kylasa* where I remain as Kalahastiswara. The Agna-centre of *Bramha* is *Varanasi* where I remain as Viswanatha and bestow Mukti. The *Bramha-rendhra* of *Bramha* is *Sri-Kylasa* where I remain as Sreekantesa. Beyond these *Adharas* is *Halasyom* known also as *Dwadesantom* which is *Avyakta* or *unmanifested* where I remain as *Sundaresa*. This *Dwadesanta* is the eternal and bright region that could be reached by meditation only by the *Yogis*. Meditate upon my *Thandava* or dance at that spot.”

"When Amrita flows from the Chandra-Kala fastened on to my twisted hair or Jeta and moistens the Jeta which is known as Viswombhara, or support of Viswom it is called *Madhura-puri*."

The passage is too plain to demand further explanation and too clear to be misapplied to any earthy localities such as North India or South India. The whole description is meant for meditation by the yogis; भवानार्थ महासना, योगमिध्यानागम्य । Again the places mentioned represent the Yogic Adharas of Bramha and not even of a yogi, from Mooladhar *upwards* specifying the 7 technical *Lokas*. The names of these Adharas, Places and the Eswaras are extremely technical and their etymological meanings are highly useful to ascertain their significance. As these names are now impertinently caricatured in Bowdha Tamil, they conclusively prove the depth of illiteracy to which the modern Tamil education of the boasted Madras University has sunk. Let any one who claims to be recognised as educated think for a moment of the miserable fate of the above highly philosophical terms in this civilised century. What meaning could the Budhistic caricature ever convey in Piramen, Chuatittana, Tuatohanata, Vichutti, Tiakarachan, Chapapati, Chitampara, Piramarentira, Kala-attichura, Chuntarecha, Alachiyom, Maturai, Chiri-Kylachom- and a host of ugly and filthy misspellings whose mere utterance immediately produces a vomiting sensation? Who-so-ever may be the Bramha and Siva here, the Yogic centres enumerated and explained from *below upwards* could not be taken for *geographical* specifications. Halasyom or Dwadesantom is the *topmost* in the scale and it is *Avyakta*. When the Jeta of Siva seated there is moistened with the flow of Amrita from the Chandra-Kala fastened on to it, it becomes the holy *Madhura-Puri*. If Sri-kylas mentioned here is foolishly identified as usual by the pseudo-pandit with Mount Kylas in the Himalayas, the Ten-Maturai of the Budhists must be beyond the Himalayas in their own Tibetan regions. The Sangha-Kavis, the Sangha-phalakom, the Madhura-puri

and all else mentioned in the sacred Halasya Puranom belong only to the Hindu religious Yogis. The anti-Hindu Budhists have not the slightest claim to them. The ignorant advocates of Bowdha Tamil must now open their eyes and clearly perceive that all the current books in Bowdha Tamil alleged to be the ancient works of Hindu Poets are only mischievous and worthless

F A B R I C A T I O N S.

The period of Sangha-Kavis.

We have clearly understood by this time that the Puranic story is *Itihasic* and not historical. Any periods assigned to the incidents narrated therein must also therefore be *Itihasic* in character. The technical significance of the Yugas, Manwantaras and Kalpas has been examined in detail in pages 283 to 359 Volume I of my book. They should thus be interpreted in that proper light. Vide the following from Leela 56 on the subject.

कदाचिदथ संभूय नदकीराद्याः कवीश्वराः ।

संस्ताय हेमपद्मिन्यामघमर्षणतत्पराः ।

लीना ब्रह्मणि तेऽभूवन् ब्रह्मध्यानपरायणाः ।

पयोधिराक्रम्य जगच्छान्तोर्मिरभवत्तदा ।

राथन्तरो गतः कल्पः पाद्मः प्राप्तो महर्षयः ।

जातेथ रुद्रसावर्णौ मनौ पाण्ड्यमहीतले ।

तस्मिन् काले समुत्पन्नाः कंजा इव कवीश्वराः ।

सरस्संघफलके यथापूर्वं समासत ॥

“Once upon a time Nadkira and all the other Kavis joined together bathed in the Hema-Padmini lake with the ob-

ject of washing off their sins. They then meditated upon Bramhan and thus merged into Bramhan. Immediately, a deluge came and soon subsided. With that the Rethentara-Kalpa ended and Padma-Kalpa commenced. When Rudra-savarni became Manu, another set of Kavis originated in the Pandya-desa and used the Sangha-Phalakom as before."

Now what are these Kalpas ? The current religious period is Itihasically described as the 28th Kali in the Vaivaswata Manwantara, Sweta-varaha-Kalpa. श्वेतवराहकल्पे वैवस्वतमन्वन्तरे अष्टाविंशतितमे कलियुगे । No Sanskrit Pandit who has foolishly misinterpreted the whole of our scientific and philosophical religious literature, could question the above fact. A *Kalpa* is a Day of Bramha consisting of 1000 Chatur-yugas. A *Chatur-Yuga* contains 43 lacs and 20 thousand years. A *Kalpa* is therefore 432 *Kotis* of years. In the current Sweta-varaha-Kalpa 454 Chaturyugas have passed and they are equal to 195 *Kotis*, 12 lacs and 80 thousand years. The previous *Kalpa* is *Padma* and the one before it is *Rethenthera*. The 45 Kavis named Nadkira &c. attained Mukti at the close of the Rethenthera *Kalpa* as specified in Leela 56. We are thus assured here that the first 56 Leelas refer to the Rethenthera *Kalpa*. The remaining 8 Leelas which narrate the stories of two great Kavis, one named Madhya-vanadhisa or Madhyaranya, and the other named Sri-vatapureswara known also as Manikya-vachaka and Sri-Gnana-Sambendha, are in the beginning of the Padma-Kalpa soon after the close of the Rethenthera-Kalpa. Even supposing that the two Kavis lived at the close of the Padma-Kalpa, it must have been as noticed above, 196 *Kotis* 12 lacs and 80 thousand years ago. The period of the 45 Kavis at the end of the Rethenthera *Kalpa* is 628 *Kotis*, 12 lacs and 80 thousand years ago. These are the definite periods of the Sangha-Kavis as specified in the Purana.

All the false-personated stories now published in Bowdha Tamil are sheer and wanton caricatures of the sacred contents of the Halasya Puranom. The Tamil name Kapila is no other than the Kapila of the Purāna. The ugly names Nakkeera and Parana are the same as Nad-kira and Bharana. Nad meaning sound refers to Mantra and Kira means a bird. *Nadkira* refers to the Mantra that swiftly procures Mukti through Suka-marga. *Kapila* alludes to the knowledge of the Tatwoms as explained in the Kapila-sankhyom. *Bharana* denotes earnestly maintaining religious Dharmas. All the 48 Kavis Itihasically described as the limbs of Saraswati cursed by Bramha, represent *Bhakti-Yoga* which is inferior to the *Gnana-Yoga* which Saraswati always denotes in her pure form. When all these highly technical terms are insolently misspelt in Bowdha Tamil, their technical significance is unavoidably destroyed as the wicked Budhists actually wanted. Again, the *Itai-Kattu-chithen* in Bowdha Tamil, is just the Madhyaranya or Madhya-vanadhisa. We have already noticed that Sri-Vatapuresa, Manikya-vachaka and Sri-Gnana-sambendha denote one and the same person. The Budhists divided him into two. Their Manikya-vachaka is proclaimed to the world as the author of Tiru-vachakom and Tiru-Kovayar in Bowdha Tamil and Nana-champenta as the author of Tevarom in the same Bowdha Tamil. We are not at all interested in the contents of these Budhistic works. *Manikya* or the red ruby Itihasically alludes to the divine Parvati representing Samvit or Gnana. When Vatapuresa secured this clear Gnana, the title *Manikya-vachaka* is said to have been bestowed upon him by Siva himself. Vide Leela 61.

स तु वातपुरेशस्त्वस्ततो भाणिक्यवाचकः ।

दिव्यदृष्ट्या वीक्षितस्य दिव्यमन्त्रोपदेशतः ।

भाणिक्यवाचक इति दीक्षा नाम प्रकल्पितं ॥

It is impossible now to deny that these names now found in Bowdha Tamil are but false personations. The careful attention of our beloved readers is particularly drawn to one single and serious fact here. The close of the Rethentera-Kalpa, the advent of Padma-Kalpa and the current Sweta-varaha-Kalpa are cunningly suppressed in the 'Bowdha' compositions regarding the 49 Chanka-pulavars of Ten-Maturai ill-copied from the sacred Purana. Their conduct here is wickedly

STEALTHY.

The Government Archaeological records themselves will clearly prove that no educated Hindu ever yielded to the Buddhistic mutilation of the Dravida Alphabet. Inscriptions on the stones in temples and in copper plate documents from the 12th century A. D. up to date and even before that period containing the free use of the 51 letters of the Dravida Alphabet, undoubtedly establish the same fact. The real Tamil poetical works such as those of Sri-Mooler, Arunagiri-nathar, Matri-Buvaneswarer &c. now arrogantly printed in Bowdha Tamil will furnish unmistakable *internal evidence* of the Buddhistic mischief. The verses as misspelt in Bowdha Tamil could not suit the *Mette* adopted. The word Prekasom as used is misprinted as Pirakachom; Ananda-poorti as Ananta-pooratti and so on. The misspelling by itself destroys the whole meaning as already noticed. The verses when properly spelt would be found to make excellent poems. The modern misguided attempt by a few to revive the mischief wrought by the Buddhists seven or eight centuries ago, must thus be traced to something other than historical or literary interest. Under the circumstances noticed above, it could only be attributed to extreme stupidity and inexcusable,

ANTI-HINDUISM.

The Dravida Sootrom.

Both the words *Dravida* and *Sootra* are purely Sanskrit. We have already noticed *Dravida* as referring to earnest religious devotion or *Bhakti*. *Sootrom* ordinarily means a thread. सूत्राणि नितिन्यवः । इत्यमरः । It also means a short technical sentence used as memorial rule.

स्वल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखं ।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

The two words *Dravida* and *Sootra* are written as *Tiravita* and *Choothirom* in Bowdha Tamil. As such they have no meaning either in Sanskrit or in Tamil, and could not belong to either of the languages. They could only be dismissed as wrongly written and therefore useless for literary purposes. In the history of no language have we yet heard of the consecration of misspellings of the worst imaginable type. But that was exactly the Satanic work the wicked Buddhists have done in Southern India. That they have directly borrowed a purely religious *Itihasa* from the very *Halasya-Puranam* under reference and wilfully caricatured it for an absurdly irrelevant and extremely wicked purpose, could be easily perceived from the following *Itihasic* story narrated in *Leela* 54. This *Leela* would surely be an interesting reading to all those who could afford to read the original in Sanskrit. The very beauty, simplicity and dignity of the poetical composition would convince every sensible reader, that the modern condemnation of the *Puranas* in general by the Western Sanskritists as mythological and worthless treatises, is by itself a sure sign of their utter incapacity to appreciate not only the excellence of such poetical compositions but also of the highly philosophical and even interesting character of their sacred contents. Their very reading of these beautiful compositions is no less pleasing to the ear than the Bowdha Tamil itself. When the very music of the most harmonious langu-

age is so completely annihilated, where is the possibility of grasping the highly religious and sublime thoughts so magnificently depicted? It is a well-known fact in India that even the most reputed poets like Kalidasa and others could hardly aspire to imitate the lucid and beautiful style of the religious literature as a whole. When the dexterity, skill and knowledge visible throughout the sacred texts are unhesitatingly acknowledged everywhere, great courage and strength of will are surely required to condemn their contents especially without understanding correctly anything out of them. The Itihasic story of the Dravida Sootrom describes a process by which the Bhakti-yoga dealt with in the text may be rendered more effective so as to secure Mukti itself. It is this very Itihasa that has been made the most irrelevant and unwarranted basis for producing a *grammar* for Bowdha Tamil which mutilated the Dravida Alphabet, destroyed the language altogether and reduced the whole literature to a jumble of illiterate nonsense, the like of which has never been heard of in the history of a language either in the civilized or uncivilized world. The Itihasic story may therefore be briefly noticed here for the information of our beloved readers so that they may easily understand the exact vandalistic consequences of the actual mischief perpetrated.

Sage Agastya and the Dravida-Sootrom. King Champaka-Pandya once placed 1000 gold coins tied up in a laced cloth, in the Sanghom of the 49 Kavis, and wanted any of them to compose a verse which would specify what he thought in his mind and then to take the purse for himself. The Kavis failed. In the meantime there was a poor Bramhin devotee named Sundaranatha long waiting upon Bhagavan. Sundaresa wrote a couplet in *Arya metre* and gave it to the Bramhin youth to be shown to the king. When it was thus shown to the King seated in the Sanghom, he was highly pleased, and

he ordered the Bramhin youth to take the money and left the Sanghom. When the Bramhin accordingly proceeded to take the purse, Nadkira objected to it criticising the contents of the verse composed in Arya-metre. The verse referred to runs thus:—

जानासि पुष्पगन्धान् अमरं त्वं ब्रूहि तत्त्वतो मेऽद्य ।

देव्याः केशकलापे तुल्यो गन्धेन किं गन्धः ॥

“O, Bee, you know all varieties of smell. Tell me truly therefore, if there be any Gendha or smell equal to that of the Kesa-kalapa or tuft of hair of the Devi.” Nadkira’s criticism was that no tuft of hair of any woman could possess good smell by itself. The Bramhin youth returned to the temple and prayed to Bhagavan who immediately proceeded with him to the Sanghom in the guise of a Poet and argued with Nadkira thus:—

तथाविधाः किं गौर्याश्च कुन्तला अतिकोमलाः ।

नित्यैः परिमलैर्युक्ता नित्यानिलप्रभातुलाः ।

मनोहरा मनोवाचामतिदूरगुणोज्ज्वलाः ।

अखिलं गगनं व्याप्ता निखिलश्रुतिसंस्तुताः ।

अनन्तसद्गुणाधाराः भवानीकुन्तलस्य च ।

अस्ति चेद्दोषलेशोऽपि तच्च मूढं कवे वद ।

गन्धादयस्वतस्सिद्धा यथा सर्वज्ञतादयः ।

किं च सा पुष्पकेशीति प्रसिद्धा वेदशास्त्रयोः ।

परिपूर्णा पराशक्तिस्सच्चिदानन्दलक्षणा ॥

“The beautiful and self-scented tuft of hair of Devi possesses indescribable excellences. It pervades throughout the Akasa. It is praised by the Vedas. O, fool, tell me now if there is anything wrong in the couplet. Eternal Gnana as well as Gendha, Resa, Roopa, sparsa and Sabda belong to the Parasakti who is ever entire and Sat-chit-ananda. She is well-known in the Vedas and Sastras as *Pushpa-Kesi*.”

Nadkira still did not yield. Bhagavan looked at him angrily which made him feel hot, and he jumped into the *Padmakara* pond. The Bramhin youth in the meantime got the money and returned home.

Let us pause for a while here and understand the Iti-
basic narration first. The words *Arya*, *Para-sakti*, *Pushpa-*
kesi, *Hema-Padmakara* &c. are purely technical terms. When
their correct significance is ascertained, there would be hardly
any difficulty to understand the subject aright. These words
are miserably misspelt in Bowdha Tamil and most of them
are consciously omitted especially the term *Arya* as referring
to the Metre which is reduced to mere Patal or song. *Arya*,
Para-Sakti and *Pushpa-Kesi* refer to Parvati who technically
represents Samvit or Gnana as often noticed. *Arya* itself is
one of the names of Parvati.

आर्या दाक्षायणी चैव गिरिजा मेनकाञ्जना ॥

We understand from the story, that King Champaka-
Pandya wanted to ascertain whether the 48 Kavis of the San-
ghom had a correct knowledge of the technical *Arya*, and that
all of them displayed their ignorance. Even after Bhagavan's
explanation in the guise of a Kavi, Nadkira could not under-
stand the significance of *Arya*, Parvati or Samvit. This plain-
ly denotes that the philosophical conception of Bramhan was
still wanting in the *Bhakti-yoga* represented by the 48 Kavis.
Now, who is the Pandya Raja that tested these Kavis, and
found them wanting? We must not here forget where we are.
The 48 Kavis and their Sanghom are in Halasyom but not in
Ten-Maturai. The Pandya Raja also therefore belongs to
Halasyom. पण्डा आर्द्रविषया बुद्धिः *Pandya* thus clearly signifies
the *Budhi* that works to secure Atma-gnana. *Champaka* also
refers to progress; champ, to move. *Champaka Pandya* thus
denotes the earnest *Budhi* that is always in quest of Gnana.
There is no doubt now that this King is the proper person to

test these Kavis. So far Itihasically, everything is intelligible. But why was Nadkira forced by the anger of Bhagavan to jump into the *Hemabjini* tank? What does this tank technically signify? Vide Adhyaya 2.

भिनत्ति शूलमूलं तु ब्रह्माण्डाधः कटाहकं ।

ब्रह्माण्डानां तदाधारान्निर्मलाश्चातिपावनाः ।

आपस्समुद्रतास्तत्र तटाके शूलखातिते ।

उत्तमांगधृतं गांगं वारि गंगाघरः पुनः ।

संयोज्य तत्र तीर्थे च सर्वानाह गणेश्वरान् ।

शिवतीर्थमिति प्रोक्तं शिवदत्त्वात्स्वभावतः ।

हेमपद्माकरमिति नामाप्यस्य भविष्यति ॥

“Siva took His Trident and thrust it down to the bottom of all the Brambandas, and from the very holy region below that supports them, *Apa* came up. He then poured the waters of the Genga on His head into the *Apa*, and spoke thus to His Genesas. This Teertha will be known as *Siva-Teertha* as it ever bestows happiness. It will also be known as *Hemapadmakarom*.”

The *Apa* or the waters that came up from the very *support* of all the Brambandas, clearly refer to the 24 Tatwoms which are technically the *bases* for all the Brambandas. Nadkira's plunging himself into this *Apa*, Itihasically points to the securing of the knowledge of the 24 Tatwoms which by itself is a *higher process* than mere Bhakti-Yoga. In fact, it is a necessary additional qualification to obtain the Dravida-Sootrom.

Before proceeding with the story any further, let us earnestly and respectfully enquire of the modern advocates of Bowdha Tamil, how the *Dravida Sootrom* which is going to be taught to Nadkira by sage Agastya under the command of Bhagavan, could ever become *relevant* in any manner for the purpose of establishing anything pertaining to the Bowdha

Tamil ? Nadkira failed to understand the correct significance of the *Sanskrit* verse in *Arya Metre* composed by Bhagavan and given to the Bramhanna devotee named Sundaranatha. Bhagavan then explained the technical significance of *Arya* or *Parasakti* to Nadkira by several *Sanskrit* verses. And yet he failed to grasp the correct meaning. The Dravida Sootrom is intended to make this very subject *clearer* to Nadkira. So goes the story. Up to this stage there is no mention of Tamil or any other language. The term Dravida here Itihasically alludes only to Bhakti-Yoga. The Pandya Raja, the 49 Kavis, their Sanghom and all else mentioned in the sacred Purana belong to Halasyom and *not* to Ten-Maturai. Whatever Agastya and the Dravida-Sootrom might here signify, they could only *refer* to the instructions furnished to Nadkira for enlightening him with regard to the meaning of the *Sanskrit* couplet in *Arya Metre* which has absolutely nothing to do with any other language like Tamil, Telugu or English. The modern advocates of Bowdha Tamil are utterly ignorant of these important facts. They are now foolishly carried away by some unworthy and suicidal motive with which we are not here concerned. It is physically and absolutely impossible for the Budhists to manufacture out of the purely *religious* Dravida Sootrom, a *Nool* or thin thread capable of mutilating suddenly the eternal Akshara-mala or Dravida Alphabet, and of reducing the beautiful Dravida Bhasha into the ugliest Chentamil Patai. They could have more sensibly and more profitably manufactured out of the Dravida Sootrom of the Halasya Puranom a pretty thick rope instead, to hang themselves with. Their wicked work all through was undoubtedly unalloyed

SCOUNDRELSM.

The origin of the Dravida Sootrom.

Bhagavan Sundaresa was anxious that Nadkira his great devotee should obtain *Vignana* so that he may understand the technical significance of the Arya Sloka composed by Him.

विज्ञानदानं केन मम भक्तो भविष्यति ॥

At that time Parvati reminded Bhagavan of an old incident in which sage *Agastya* was taught the *Dravida Sootrom* by Bhagavan and ordered to proceed to *Malayachalom* to keep up the balance of the *Bhoomi* whose southern end lost weight and rose up, when all the Rishis and the 33 crores of Devas visited Kylasa in a body on one occasion.

निमग्नोत्तरपूर्वाक्षीचैर्ऋत्यां तु समुन्नता ।

देवादयस्ततो भीता भूसमीकरणाय ते ।

भवन्तं तुष्टुस्सर्वे भक्त्या परमया युताः ।

त्वत्समं पुरुषञ्चातु स्थातुं मलयपर्वते ।

प्रेषयित्वा कृपासिन्धो समीकुरु महीमिमं ॥

"Parvati said. At that time, the north-eastern portion of the *Bhoomi* went down and the south-western portion rose up. The Devas being afraid prayed to you to arrange for levelling up the *Bhoomi* by ordering one equal to yourself to proceed to *Malaya-Parvatom* at once."

Sage *Agastya* was chosen and immediately ordered to proceed. But before starting, the sage made the following request and obtained the *Dravida-sootrom*.

मुनीश्वरमहावृन्दमध्यस्थे कुंभसंभवे ।

त्वत्कटाक्षक्षेपमात्रप्रेषिते सति सोन्नवीत् ।

त्वदाज्ञया गमिष्यामि महान्तं मलयाचलं ।

मयि तत्र गते सर्वे तत्रत्या द्राविडा जनाः ।

ज्ञातुं द्राविडशब्दांश्च भविष्यन्ति समुत्सुकाः ।

तेषामप्युपदेशाय मम विज्ञानहेतवे ।

मह्यं द्राविडसूत्राणि सहस्रोपदिश प्रभो ।

इत्यगस्त्यप्रार्थितेन सर्वज्ञेन त्वया तदा ।

उपदिष्टानि सूत्राणि तस्मै कलशजन्मने ॥

“Tāravati continued When Agastya seated in the midst of the Rishis was thus ordered by you, he spoke to you thus. I shall, according to your command go to Malayachalom which is *Mahantom*. But when I go there, the Dravidians there would be anxious to know from me the *Dravida-sabdas*. Therefore both for their use as well as for my own *Vignana*, kindly teach me soon the *Dravida-sootras*. When he prayed to you thus, you taught him the Sootras.’

All the unwarranted and unauthorised historical and literal interpretations could only end in simple nonsense here. We must therefore strictly follow the Itihasic method ordained. *Bhoomi* here refers to the Vedas themselves. Its North and South refer to the Karma-Kanda and the Gnana-Kanda.

पितृह दक्षिणः कर्णः देवहू चोत्तरः स्मृतः ॥

South-west thus alludes to something higher than Karma and denotes Bhakti yoga. North-east refers similarly to an advanced stage of Gnana-yoga, denoted by the appearance of all the Rishis and Devas there. Losing weight and rising up in the South denotes deterioration for want of Gnana. To level up the technical *Bhoomi* here is certainly the legitimate work of the Itihasic sage *Agastya* whose significance has been noticed in pages 229 to 235 in my ‘Hindu-mata-sastrartha-niroopanam.’ *Agastya* as *Kumbha-sambhava* is no pot-born Rishi, but alludes to the philosophical *Kumbhaka*.

निरोधस्सर्ववृत्तीनां प्राणायामः स उच्यते ।

निषेधनं प्रपञ्चस्य रेचकाख्यस्तमीरितः ॥

बहैवास्मीति या वृत्तिः पूरको वायुरुच्यते ।

ततस्तद्वृत्तिनैश्वर्यं कुम्भकः प्राणसंयमः ।

अयञ्चापि प्रबुद्धानां अज्ञानां प्राणपीडनं ॥

तेजोबिन्दूपनिषत् ॥

"Stopping all the external transactions is styled *Pranayama*. To throw out the illusory conceptions of the cosmos is *Rechaka*. To take in the conception 'I am Bramhan', is *Pooraka*. To retain that knowledge steady is *Kumbhaka*. All this is meant for the wise, but for the stupid, *Pranayama* is only regulation of breath."

The *Malayachalom* in the south-west, signifies the highest region of *Bhakti*. *Malaya* alludes to sandal and other perfumes and flowers with which the devotees worship *Eswara*. It is specified as *Mahantom* or *Mahat* which refers to the purified *Ohitha* of man representing the 24th *Tatwom* as noticed before. चित्तं तन्महदात्मकं । The *Itihasic* region of *Agastya* is now clear enough. He is described in the *Puranas* as remaining in the *sky* in the southern direction.

अगस्त्यो दक्षिणामाशामाश्रित्य नभसि स्थितः ॥

That no misspelt *Akatiya* ever came from Central Asia to south India to promulgate a characterless *Bowdha Tamil* as an Anti-Hindu Buddhist, is now beyond question. If western opinions are worth anything for the modern ignorant advocates of *Chentamil* and *Muthamil*, they are also amply available.

'Elements of South India-Palaeography by A. C. Burnell'. printed in London 1878, Page 47.

"But though it is certain that the beginning of the *Tamil* literature may be safely put about the ninth century, there is nothing to show that there was in any way a literature before that time. The legend of *Agastya's* settlement in the South, is of course, *Historically worthless*. *Nirgrantha* is constantly used as an epithet of the true *Digambara Jains*."

It was surely these Digambara or naked Nirgrantha Budhists that mutilated the ancient Dravida Alphabet and manufactured the Bowdha Tamil. *Nirgrantha* means unbridled free thinking. The Hindus as a portest against their mischief thence-forth called their original Alphabet *Grenthakshara* as opposed to the Nirgrantha mutilation. This is modern *historical evidence* which damns every educated advocate of the Boorish Bowdha Tamil. The divine sage Agastya representing the technical Kumbhaka and seated in the Mahantom of Malayachalam which is in the *sky*, is surely the proper medium through which the Dravida Sootrom should be proclaimed to the world. But Agastya obtained the Sootrom both for his own Vignana and for the use of the Dravidians who wished to study the Dravida *Sabdas*.

मयि तत्र गते सर्वे तत्रत्या द्राविडा जनाः ।

ज्ञातुं द्राविडशब्दांश्च भविष्यन्ति समुत्सुकाः ॥

Literally interpreted, this would mean that the Dravidians were already in their country and that they did not know Dravida-sabdas. That would be simply absurd. It is impossible to establish that Dravida here refers to Tamli or any other language. The Dravidians are here clearly said to be ignorant of Dravida-Sabdas. *Sabda* or *Vak* here technically refers to the knowledge of the Vedas, litihatically representing Parvati as already noticed in connection with the quotation from the Bible, 'Word was God.' The *Artha* of this *Sabda* is Siva himself, Vide Halasyom itself.

अथराशिर्भवान् सत्यं शब्दराशिरुमा भुवं ॥

Let us return to the story. When Siva was reminded by Parvati of the above incident, He thought of Agastya and the sage appeared at once. Under orders from Siva, the sage taught the Dravida-sootrom to Nadkira who was immediately able to understand the true significance of the *Arya verse*.

अथानवद्यामीशोक्तां आर्यां शब्दार्थकोषलां ।

पुनः पुनः समालोच्य स्वमज्ञानमदूषयत् ॥

"Nadkīra then repeatedly thought over the meaning of the faultless Arya which shone with the beauty of *Sabda* and *Artha*, recognised his own mistake and blamed himself."

Nadkīra then taught the *Dravida-sootrom* to the other Kavis, and from them all the people learned it. Agastya in the end praised Siva thus;

द्राविडं यन्मुदा मह्यं पुरा प्रोक्तं पुरारिणा ।

कृतापराधं नद्कीरं लक्ष्यलक्षणदक्षिणं ।

मया यः कारयामास नमस्तस्मै पिनाकिने ॥

"I adore the great Siva who long ago taught me the *Dravida-sootrom*, and who now through my agency made Nadkīra the offender, an expert in *Lekshya* and *Lekshena*."

What is this *Sootrom* after all ? Vide नारदपारव्राजकोपनिषत्.

यदक्षरं परं ब्रह्म तत्सूत्रमिति धारयेत् ।

सूचनात्सूत्रमित्याहुः सूत्रं नाम परं पदं ।

येन सर्वमिदं प्रोक्तं सूत्रे मणिगणा इव ।

ब्रह्मभावमिदं सूत्रं धारयेद्यः स चेतनः ॥

"Understand that the eternal Brahman which is the ultimate goal, is itself the *Sootrom*. That which points out, is styled a *Sootrom*. That which holds together or supports everything, like the thread which holds the beads, is a *Sootrom*. He who meditates upon Brahman as such a *Sootrom*, is wise."

The *Knowledge* of Brahman as the *True basis* of the total cosmology of man as well as its *meditation* as such are thus the two factors that constitute the technical *Sootrom* here. This knowledge has to be secured by the true knowledge of the contents of the Vedas. This is known as Arya, Para-Sakti, Sabda and *Lekshena* here. The terms *Sabda* and *Lekshena* particularly refer to that which points out the *Artha* by explaining its characteristics. They thus allude to the *Vedas* themselves. Similarly, the terms *Artha* and *Lekshya*

denote the ultimate *Bramhan* itself as the object pointed out by the *Sabda*, *Lekshena* or the *Vedas*. The *Sootrom* pertaining to both *Lekshena* and *Lekshya*, could be taught only to the *Dravidians* or *Bhakti-yogis*. No one below their status is qualified to study it, and hence beautifully styled *Dravida-Sootrom*. After obtaining the *Dravida-Sootrom*, the *Kavis* are said to have composed *Prebendhoms*. प्रवर्णेन वन्द्यं=प्रबन्धं । That which creates a link between man and *Eswara* by *Bhakti* is styled *Prebendhom* here. As a high class literature in *Sanskrit* a *Prebendhom* ought to contain *Sleshas* or double meanings for some words. But in the *Itihasic* story, the *Dravida-Prebendham* directly refers to *Bhakti-yoga*, in which the melting of the heart by devotion is specially denoted. Vide *Leela* 55.

श्रुते प्रबन्धे नदकीरे कापिले भरणेपि च ।

आनन्दाश्रूणि मुञ्चन् सः पुलकाञ्चितविग्रहः ॥

The term *Dravida* does not refer to the *Tamil* language at all here. It is this very same *Prebendhom* that is now caricatured in all possible manner and misspelt as *Pirapantom* in *Bowda Tamil*. It has thus absolutely no meaning either in *Tamil* or in *Sanskrit*. The names of the authors of *Pirapantoms* in *Bowdha Tamil* now given out to the world are false personations. It is impossible now to twist or misinterpret the two extremely technical terms *Lekshena* and *Lekshya*. The former refers to the knowledge of the 14 religious *Vidyas* and the latter to the *Eternal* and single *Bramhan* itself which alone is explained in all the religious *Vidyas*. *Lekshya* is *Bramhan* and *Lekshena* is its knowledge. They are *Itihasically* described as *Siva* and *Uma* in the sacred *Halasya Puranam*. No sane man could dispute these facts now. But what have the wicked *Budhists* done with our *Siva* and *Uma*? They caricatured both into *Elakya* and *Elakkana* and reduced them to the rules of *Grammar* for *Bowdha Tamil*, especially with the extremely cruel object of murdering *Siva* by first cutting off from the *Dravida Alphabet* the *Hakara* which

Mantrically represents Siva. This was exactly their ultimate object, as irreligious anti-Hindu Atheists, in writing Nools and Tholkapyoms for the few innocent Hindus who had the misfortune to fall a prey to their stratagems at the time. These long absconded rogues are at last here

CAPTURED.

The wicked Budhists are now handed over to the Hindu public to be dealt with as they deserve. It is also earnestly hoped that there would be no more misguided Hindus to advocate the cause of this Anti-Hindu Bowdha Tamil. If unfortunately any one is still found to come forward with the unwelcome attempt to support it he must only be reckoned, so far as Hindu religion is concerned, as a wicked and conscious

RENEGADE.

By our elaborate enquiry in the foregoing pages, we have clearly understood how the Budhists in India cooked up false stories for all their mischief, by actually caricaturing the very contents of the Hindu religious literature, a process so ingenious and so novel that it is yet unheard of in the history of any other creed. The western Historians, Philologists and Sanskritists who have been invariably interested in supporting the cause of these Budhists in India, with the express object of destorying Hinduism in every possible manner, have also to be shunned as dangerous

ENEMIES.

SECTION 16.

Philosophy of the Gnana-Kanda.

We do not here want to bore our beloved readers with any lengthy dissertation on this subject. Our only object is to keep them informed of the salient principles of Hinduism

which are in fact too scientific to be criticised in the present frivolous fashion by the alien religionists of the East, or West, past, present or future. Our sacred and most philosophical religion has already stood many an unworthy attack from different quarters and at different periods, even though the masses as at present were mostly kept ignorant of its fundamental principles. This is indeed an age of civilization affording great convenience to disseminate ideas among the masses by lectures, pamphlets, news-papers, journals, books and other means of propagandism. Religious warfare has now taken a new and more effective form by these improved processes of the day. Hinduism which has not aspired and does not aspire for aggression, has therefore to be defended by the same means in vogue, lest it should be shelved in as before, by the sheer force of propagandism. Fortunately or otherwise, we are now placed in a so-called age of civilization with all its rapid progress in the department of material sciences. Male education is somehow drifting to the cursed abyss of Atheism, the summum bonum of human existence being practically reckoned as consisting in the mere accumulation of money. Female education on the other hand, without the least tendency to improve womanhood, aims at pulling down the peaceful home and finally ending in disgraceful and pitiable revelry. These are of course serious matters which should engage the attention of modern Educationists, Reformers and Politicians. But, how are they relevant for our present purpose? If only we give a little thought to the prevailing mania for the benefits alleged to accrue from the modern advancement of the material sciences, it could be easily perceived that we are after all going the wrong way as a whole. No doubt the modern scientific discoveries and improvements greatly tend to augment the comforts of man, but it is also a fact that they are equally utilized for increasing his miseries a thousand fold, most of them being freely applied for his destruction in the blessed name of war. Even granting that all these in the long run would immensely add to the comforts,

of mankind, let us calmly put a simple question to ourselves in this connection. Where is the *Man* and what is done to improve him? This is surely a more serious matter always in this mortal world than that of merely adding to his physical comforts. As a German philosopher once wittily remarked, with all the modern improvements in locomotion man cannot move one inch out of his skin.

What is the history of man?

That which tells us clearly what each man is, what he was and what he will be, is certainly the most important, and the most useful history of mankind. Who is a particular man? Although the question appears curious at first sight, it is full of vital significance and is no metaphysical quibble. It is a plain practical question. We distinguish man or woman from another not merely in form but also in every other aspect. How?

Vide Bhagavat-Gita, 17-3.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोयं पुरुषो योयच्छ्रद्धः स एव सः ॥

"The Sredha or inclination and taste of all men correspond to their nature or character. The man is constituted by his *Sredha*. In fact he is *Sredha* itself." This is a beautiful philosophical and psychological definition of man which none can gainsay. Each man has his particular *Sredha* different from that of all the rest. But though this is correct, it is only a general definition. Man's nature or character is logically classified into the following psychological divisions for all practical purposes. Vide *Dēvi-Bhāgavatam*.

द्वैविध्यं सर्वलोकेषु सर्वत्र द्विविधो जनः ।
 रागी चैव विरागी च तयोश्चित्तं द्विधा पुनः ।
 विरागी त्रिविधः कामं ज्ञातोज्ञातश्च मध्यमः ।
 रागी च द्विविधः प्रोक्तो मूर्खश्च चतुरस्तथा ।
 चातुर्यं द्विविधं प्रोक्तं शास्त्रजं मतिजं तथा ।
 मतिस्तु द्विविधा लोके युक्तायुक्तेति सर्वथा ।
 रागो यस्यास्ति संसारे स रागीत्युच्यते ध्रुवं ।
 दुःखं बहुविधं तस्य सुखञ्च विविधं पुनः ।
 धनं प्राप्य सुतान् दारान् मानञ्च विजयं तथा ।
 तदप्राप्य महदुःखं भवत्येव क्षणे क्षणे ।
 कार्यं तस्य सुखोपायः कर्तव्यं सुखसाधनं ।
 तस्यारातिस्स विज्ञेयः सुखविघ्नं करोति यः ।
 सुखोत्पादयिता मित्रं रागयुक्तस्य सर्वदा ।
 चतुरो नैव मुह्येत मूर्खस्सर्वत्र मुह्यति ।
 विरक्तस्याञ्जरक्तस्य सुखमेकान्तसेवनं ।
 आत्मानुचिन्तनं चैव वेदान्तस्य च चिन्तनं ।
 दुःखं तदेतत्सर्वं हि संसारकथनादिकं ।
 शत्रवो बहवस्तस्य विज्ञस्य शुभमिच्छतः ।
 कामः क्रोधः प्रमादश्च शत्रवो विविधाः स्मृताः ।
 बन्धुस्सन्तोष एवास्य नान्योस्ति भुवनत्रये ॥

"All over the world, there are only two varieties of human beings ; namely, the *Ragi* and the *Viragi*. Their 'Chitha' or Mind is also of two different varieties. The *Viragi* is subdivided into three classes, namely, the *Gnani*, *Agnani* and one in the middle state. Again, *Ragi* is of two varieties, clever and

stupid. The cleverness of the Ragi may be either through the knowledge of the Sastras or through mere intellectual capacity. The intellectual capacity is again divided into what is well-applied and what is misapplied. The Ragi is defined as one who is attached to everything connected with the Sam-sara. His conceptions of happiness and misery are various. If wealth, children, wives, fame and victory are secured he feels happy. When they are not secured, he is unhappy. His happiness and misery change every moment. His summum bonum of life is worldly happiness, and his only idea of duty is to secure it. He who obstructs him in his attempt to secure happiness is his enemy, and he who helps him is his friend. The clever Ragi is never confounded whereas the stupid Ragi often gets confounded when he fails in his attempt to secure happiness. The Viragi is ever intent upon meditation of the Atman and the study of Vedanta. He feels happy in solitude. Even the talk about anything pertaining to Sam-sara is misery to him. His enemies are his own desire, anger and illusion. His only friend is contentment or resignation."

The above is an extremely useful and practical classification of mankind for the purpose of ascertaining the exact nature of the religious and philosophical instruction each man or woman requires. The cosmological conception of each man is entirely different from that of another, all over the world, as we have been constantly noticing in the previous pages. It is thus logically evident here that no vague and general propositions especially those unsupported by science and philosophy could constitute anything worthy of the sacred name of Religion. Re-back and legare to bind. Religion proper ought to convince every man of the necessity of turning back from the ephemeral matters of this transient world, to something more permanent and free from misery. Will any of the alien boasted religions which is now foolishly tried to be forced upon the religious Hindus in India who own

from time immemorial the most perfect religion built upon the adamantinè rook of science and philosophy, ever answer to the real requirements of a religion and stand the test of science and philosophy? Certainly, a thousand times,

NO.

Our sacred texts are never soiled by the introduction of absurd Revelations and false miracles, whereas every alien religion is merely and completely based upon such unscientific and worthless stuff. The present history of each man is here easily and definitely discovered as possessing a separate history for himself. His past and future histories shall be noticed, subsequently. The exact means of furnishing suitable religious instructions to each man and woman has long been logically and sensibly settled in our religious literature without the least ambiguity, fear or doubt.

अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते ।

शिष्याणां बोधसिद्ध्यर्थं तत्त्वज्ञैः कल्पितः क्रमः ॥

"The wise sages utilised the two logical processes known as *Adhyaropa* and *Apavada* for the purpose of enlightening their students, by assuming for the time being, that the illusory cosmos is real as the ignorant students suppose."

Adhyaropa assumes for argument's sake a false proposition and *Apavada* disproves it by eliminating bit by bit the whole of that proposition as wrong. This is exactly what is known in English as *Reductio ad absurdum*. Although the final conclusion in view is one and the same, each student of religion has to be favoured with a different course of argumentation and explanation suited to his capacity and capable of clearing his particular doubts. As long as the physiology and psychology of man remain the same, the necessity for separate methods of enlightening each Individual is inevitable. The sheer inability to explain matters reasonably, has originated and introduced in alien religions the deceptive dogmatism

which demands blind belief in all their foolish tenets. Our religion never foolishly insists upon *blind belief* in anything. But the strength and even the existence of every alien religion now solely depend upon this deceptive trick. Who could believe in matters which are glaringly stupid and false? No doubt some of our present orthodoxies and pseudo-pandits often resort to this trick to conceal their ignorance. But that does not reduce Hinduism to the pitiable and helpless condition of the alien religions. The ignorant Pandit of the day is no authority for the interpretation of the sacred texts which he has never studied. It is a self-evident fact that in all the alien religions there is nothing but enforced beliefs of silly absurdities. The very idea of *belief* without reason and common sense clearly exhibits the weakness, the falsehood promulgated as well as the deception employed to cheat the innocent public. On the contrary all our religious texts advocate Tarka or logical argumentation before anything should be believed in. The Tarka-sastra is said to serve as a blessing since it renders knowledge clearer by logical discussion wellknown as *Poorva-paksha* and *Sidhanta*.

अनुप्रादकतर्कश्च कुरुते तर्कवेदनम् ॥

Hinduism does not stand in need of beliefs for its existence. It can stand on its own scientific legs without the help of beliefs for its support. In these days of civilization no educated man even in the West could be forced to believe in absurdities and falsehoods in the name of religion. As a matter of fact, the Western Christian countries themselves are full of unbelievers, in spite of the great fuss created by the religious authorities who are personally interested in keeping up their dignity and maintaining their livelihood. Religiously, all they do is mere

S H O W

What is Monotheism?

We have already discovered by the enquiries hitherto made that all the alien religions which attack Hinduism through sheer ignorance and selfish motives, are virtually Polytheistic of the most disgraceful type. All of them are Anthropomorphic too. Why do they then pretend to possess Monotheistic religions? Simply because their conceptions of Divinity are still extremely low and barbarous. They are incapable of thinking beyond vulgar materiality.

What is their idea of Monotheism even in their own sphere of gross matter? Arithmetically One is not many. One, logically implies the existence of two and many. One, is only a relative term after all. Man cannot have the conception of One except in its relation to two or many. How could man believe in the existence of a single God as mentioned in the alien religious texts? When a man believes in the existence of a single God, there are already two things a God and a man. If 1000 men similarly believe, the number is raised to 1001. What have the Western Sanskritists like Professor Max Muller and others who have wasted reams of paper to calumnise Hinduism as Polytheistic, done to establish Christianity as a Monotheistic religion? How could they erase the most ridiculous Polytheism and Anthropomorphism writ large in all the pages of their Bible? God in the form of a man dressed like a Missionary with 24 other Missionaries standing around him, is seated somewhere in the sky with a host of angels and devils. This is evidently what Polytheism means in the English language. God walking on the Earth with man and talking to him on various matters, no doubt signify unmistakable Anthropomorphism, if that long word has any meaning at all. The originator of Islam had the benefit of this very God's constant conversation for a long period of 23 years to compose the Quran. He was however spared the work of

composing verses, as God himself gave him all the information in the form of verses. Such are the glaring absurdities in both of these aggressive creeds which they shamelessly try to impose upon the religious Hindus as divine Revelations. The boasted Monotheism of Christianity and Islam is a stupid though utter falsehood. The word itself is coined by the Christian critics with the unworthy object of criticising Hinduism. Even in that attempt, the extreme poverty of their philosophy is unconsciously exhibited to their eternal shame. The term as used by them has now been found to be absurd, wrong and

MEANINGLESS.

The Fraudulent Principle of Love.

The word *Love* as used in any religious text to denote man's duty towards God, is irrelevant and puerile. What is the meaning of loving a God? Why should we love at all? This is hardly explained in a convincing manner, in Christianity and Islam which pretend to practise this love. The very idea of God in both, is most unscientific and unphilosophical. Their God himself is often full of anger, hatred and partiality. Reasonable men who have any self-respect could not afford to treat such a God with any respect. To love a God of that description is not only meaningless but also foolish. Men can and do love their wives and children. Some hate them too at times. To love God like loving wife and children would be stupid and even blasphemous. Again, love thy neighbour as thy self, is one of the 10 Christian commandments. If the neighbour was a rogue and a drunkard, how to love him? We may avoid hating until he begins to offend us. We may also pity him at times, but loving is a physical impossibility. In the ordinary affairs of man, an indiscriminate

application of this grand commandment would surely be dangerous to society. A man loving his neighbour's wife like his own wife, and a woman loving a neighbouring man like her own husband, would be plain immorality in spite of the Biblical commandment. Few respectable neighbours would allow such religious love to be shown to them. It is after all a thoughtless use of the word Love by some illiterate dupe, and it is now required to be accepted as a divine Revelation from God. Islam which originated from a still less civilised people than the Christians has simply copied all the absurdities of the Bible and added its own wickedness and rudeness. Never mind about the meaning of the word Love. How do the votaries of Christianity and Islam observe the principle of love themselves? Christianity has another commandment namely, 'Do not kill'. This coupled with that of Love is strictly observed by all the Christians and even by their religious authorities by sending many a dumb animal to Heaven every day and by swallowing their carrion to appease their own hunger. Islam is not restricted by any commandments of this deceptive kind. It is more honest and less pedantic in its tenets. It prohibits for food, only 'what dies of itself, blood and flesh of swine and those sacrificed to idols' It plainly ordains *killing* and eating. It does not also however lack in its universal Love. In the dealings with human beings, the amount of cruelty practised by the Christian and the Mahamadan could be easily gathered from their own histories. Inquisitions, murders, crusades and other forms of cruelty are too well-known in the history of the propagation of Christianity to be suppressed at present by publications of false accounts. Simple Ahimsa, the very first and the most elementary requirement of a true religion is utterly absent in both of these creeds which have now unfortunately spread over a great portion of the surface of the Earth. The fact of their spreading is certainly no proof of their excellence. It only shows the illiteracy and weakness of the people forcibly brought under their sway. The utter failure of Christian and Maha-

madan propagandism in India proves this fact historically. Hinduism starts with strict Ahimsa. Its scientific Bhakti is not foolish love. *Bhakti* first demands a correct *Theoretical* knowledge of the Supreme Being. Reverence and devotion towards that Being come next and constitute *Bhakti* as we have explained in the previous Section in connection with the sacred contents of the Bhagavata Puranam. No Hindu is foolishly required to love his neighbouring women. He is first ordained to practise strict Ahimsa. His moral codes are scientifically based upon *Ethical Philosophy* which is yet in its very infancy in alien countries. This point shall be noticed later on. Religion is intended for the use and improvement of each *Individual*. That the very idea of imparting one and the same religious instruction to many is absurd, has been already noticed. As such, the foreign Christian Missions are practically doing no religious work at all. Because the Missionaries themselves have no knowledge of correct religion, their propaganda takes the form of activities of the Educational and Medical departments. Meaningless conversions effected, are invariably associated with prospects of employment, marriage &c. There are also many more meaner tricks employed. They are well-known and it is beneath our dignity to mention them here. Everything except religion could be found in the Christian Mission work in India. The proselytising process of Islam is however plainer, simpler, bolder and quicker than the deceptive and prolonged work of the Christian Mission. On the false pretext of religion, the Christian and the Mahāmadan have only been working for political aggrandisement every where. Their creeds and their fraudulent preaching of love are sheer tricks for extending political power. Among the various religious creeds yet heard of in this mortal world, Christianity and Islam hold the laurels for having been the most unreasonable, aggressive, cruel and

B. E. A. S. T. L. Y.

Religion for Ragi and Viragi.

The classification of men into Ragi and Viragi with their subdivisions, is a serious Psychological fact which could not be ignored, not only in the religious sphere but also in every department of life. To discover the causes that lead to so many differences among mankind, is a separate question altogether with which we are not immediately concerned. That there *are* actually all the differences specified, must undoubtedly be admitted. The necessity for providing different grades of religious instruction to differently qualified men is thus here logically established. Every creed worth the name of religion must therefore satisfy this fundamental necessity. Otherwise, it does not deserve to be called a religion. A Hospital for instance, which fails to provide different treatment for different patients is no hospital at all. Suppose all the medicines in a hospital are poured into a big jar with a large quantity of water, and the mixture is distributed to all the patients alike, it would be not only useless but would also prove extremely dangerous. Every alien religion that now ignorantly attacks Hinduism is exactly like this useless and dangerous hospital. Every foolish propagandist of such absurd creeds is virtually an enemy to mankind in general. Christianity and Islam head the list of such dangerous creeds. Their present aggressive strength is a mere matter of brute force which is entirely irrelevant here. We are only making our enquiries in the single field of religion and have nothing to do with Politics or Sociology. We have now clearly understood that all the existing creeds except Hinduism do not deserve to be called religions. They are merely

NON-RELIGIONS.

The 14 Vidyas we have been constantly noticing as constituting our voluminous religious literature, amply furnish every necessary instruction to all the possible varieties of

mankind. It must be clearly remembered here that the different religious *practices* prescribed therein in no way contradict or ignore the fundamental philosophical principles of Hinduism. A *theoretical* knowledge of those principles is insisted upon every Hindu, whatever may be his qualification or status in the scale of *practical* religious work where alone the question of Ragi and Viragi with all their subdivisions has to be considered. To put this more plainly ; every Hindu must understand first what the general principles of his religion are, and must be convinced of their truth, importance and usefulness. It is the ignorance of these principles that has caused all the modern deterioration. Both Ragi and Viragi can afford to understand them. But to practise the higher stages at once, Ragi may be unfit owing to his strong attachment to worldly prosperity. He may however be fully acquainted with the general principles and may even feel sorry for his inability to take up higher religious practice, unless he is particularly averse to everything religious. The present trouble is not with the Ragi or Viragi. Who is there to teach correctly the fundamental principles of Hindu Philosophy ? The orthodoxes and Pandits of the day from whom Hindus naturally expect the information, are not only incapable of enlightening them but they also practise deception to conceal their ignorance and to maintain their unmerited dignity. The worst of it is that they argue and preach that the ignorance of the fundamental principles of Hinduism is of no consequence for religious practice which is thereby reduced as at present to a meaningless ceremonial which Professor Macdonell immediately styles *mechanical sacerdotalism*. The real cause of such an objectionable dogmatism is their own ignorance of the subject. Our beloved readers must understand this fact clearly in this connection. More than all the alien religionists, it is these devilish preachers of ignorance, who have actually been, and are at present, the worst enemies to Hinduism. They have not only ruined us but have also misled the Westerns and virtually helped them in attacking us. There are still unfortunately advocates for their cause even among the educated

Hindus who invariably do not know Sanskrit and do not care for anything really religious and noble. It is merely to display their false piety that they take to such advocacy. They are also another set of despicable enemies in the camp. Some among them might resent that we are making too much of a silly matter, through sheer prejudice. No such thing. Our opinion is strengthened by long and bitter experience. If we slight this for any reason whatever, we may be assured that the fate of Hinduism is for ever doomed. We have been for pretty long time beset with two powerful enemies, namely Christianity and Islam. But we have so long survived through the sheer philosophical strength of our sacred literature. That is the only weapon we still possess for our own defence. The quasi-barbarous Pandit has all this time been virtually breaking our weapons of defence, prying at the same time upon the Hindus themselves like a parasite. This incorrigible wise-acre must professionally cease to exist, if any true revival of Hinduism should be effected in our land. He is not a mere innocent beggar as he appears to be. It would be a suicidal mistake to forget that he has actually been the original source of all our present calamities, by serving as the cursed Munshi to every Western scholar who has trampled over us. For our sacred religion, he is for all time, undoubtedly the deadliest

POISON.

We are here brought face to face with an unambiguous question as to whether we should first secure a *Theoretical* knowledge of the fundamental principles of Hinduism or rest contented with blind beliefs like the alien religionists, in all the nonsense our illiterate orthodoxies and Pandits so generously supply us with. Unlike the meaningless and false Revelations contained in the books of alien religions, the contents of our sacred texts are always definite, clear and useful to all those who would willingly and respectfully follow them. One cannot be convinced of the very existence of the *unseen* Brahman without a knowledge of the Theoretical principles of

Hinduism. No other religion in the world has yet established and could establish the mere existence of their God itself. The ignorance of those fundamental principles is thus virtually equal to sheer *Atheism*. There is no use mincing matters here. Religion could *begin* only with the knowledge of the existence of a supreme Being. Otherwise it would simply be a meaningless farce. This is self-evident to every sensible being except to our modern orthodoxies and Pandits who are incapable of explaining this fundamental fact. That the knowledge of our Sastras would certainly create the conviction of the existence of the Supreme Entity is assured everywhere. Vide Panchadesi.

परोक्षज्ञानतो नश्येदसत्त्वावृत्तिहेतुता ।

अपरोक्षज्ञाननाश्या ह्यभानावृत्तिहेतुता ॥

“The illusory doubt about the existence of the Supreme Bramhan, will be destroyed by the theoretical knowledge of the Sastras known as *Paroksha-gnana*. Actual perception of Bramhan by religious practice known as *Aparoksha-gnana* will destroy the illusory doubt originated by the present non-perception.”

Paroksha and *Aparoksha* signify theoretical and practical knowledge. Our modern Pandits do not possess even the theoretical knowledge which plainly means that they have no knowledge of the sacred subject altogether. Their voluntary misinterpretation of the sacred texts such as the Itihasas, Puranas, Smritis &c. is sheer impertinence which deserves only to be immediately chastised. The Vedas they think are not meant to be interpreted by human beings and must ever remain a sealed book. The net result of all the confusion they have created is, that no Hindu in India has in reality the knowledge of the *existence* itself of a Supreme Being. The means of knowing anything useful from the sacred texts for the future is also hopelessly

S P O I L E D .

How could any sensible Hindu who has the least regard for his sacred religion excuse these wicked parasites? Their disgraceful conduct is wisely foretold and particularly condemned in all our religious texts so that the innocent masses may not be deceived and misled. They serve as valuable and authoritative warnings, and it is absolutely necessary that we should be acquainted with some of them at least. Vide Bramha-Puranom.

अज्ञात्वा ग्रन्थतत्त्वानि वादं यः कुरुते नरः ।

लोभाद्वाप्यथवा दंभात् सं पापी नरकं व्रजेत् ।

निर्णयं चापि छिद्राद्वा न तद्वक्ष्यति तत्त्वतः ॥

"He who misinterprets through pride or greed the sacred Sastras without understanding their real contents, is a sinner who is doomed to Hell. He who studies the texts with the evil intention of criticising their contents, could never understand their real import."

The quotation is too clear to demand an explanation and too strong to retain further doubts. Again, Vide Bhagavata-mahatmyom.

विप्रैर्भागवती वार्ता गेहे गेहे जने जने ।

कारिता कणलोभेन कथासारस्ततो गतः ॥

"The moment some ignorant Bramhins began to deal with Bhagavatom as an article of merchandise by carrying it from door to door for earning a pie, the essence of the stories narrated therein completely evaporated from it." That the pseudo-pandits have destroyed Bhagavatom is plainly told here. Again;

अधीत्य चतुरो वेदान् वेदार्थं न विचारयेत् ।

स शूद्रकल्पः पतितः पूज्यतां न प्रपद्यते ॥

"After studying the four Vedas, he who does not enquire for their meaning is no better than a Soodra. He is verily a fallen man and does not deserve to be respected for his learning."

That the Vedas have their technical and useful meaning, and that it should be correctly studied, are established beyond all doubts here. Ignorance of it is also condemned in the strongest terms. Again ;

पुरुषार्थानिष्ठिः पुरुषैरर्थाः परिज्ञेयाः ।

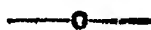
अर्थानादरभाजां नैवार्थाः प्रत्युतानर्थाः ॥

"To secure the four Purusharthas namely, Dharma, Artha, Kama, and Moksha, the correct meaning of the Sastras should be understood. If one works without duly respecting it, none of the Purusharthas could be secured. The result of such work might turn out dangerous too at times."

It is now certain in spite of our impertinent Pandits, that those who want to be benefited by the study of the Sastras, must necessarily secure their correct meaning too. We could now boldly reject all the whimsical and personal opinions to the contrary as only those of condemned

SINNERS.

Fundamental Principles of Philosophy.



The principles of philosophy upon which the structure of Hinduism is raised are succinctly specified in the following single couplet.

का बुद्धिः कोयमाभासः को वाङ्मात्र जगत् कथं ।

इत्यनिर्णयतो मोहः सोऽयं संसार इष्यते ॥

"What is Budhi; what is Abhāsa or the reflection of Bramhan on Maya known as Eswara; what is Atma or Bramhan; and what is Jegat? Want of a clear knowledge of these four factors is styled illusion which is verily what is known as Samsara."

Our further enquiry is now limited to these four philosophical factors beginning with *Budhi* which is not only a known factor but also one for which no search has to be made in the etherial regions. The subject matter being highly philosophical and subtle, it would be impossible to demarcate the distinct boundaries of these four factors, as they virtually do not possess any such boundaries. It is the *Unity* of the single Bramhan that is here explained in the language of the many, by the two logical processes of *Adhyaropa* and *Apavada*, noticed before. The whole subject has been briefly noticed in pages 27 to 164, Volume I of my book. We cannot afford to reiterate everything in detail here. The Budhi, the Jegat and the Eswara go together. The *Bramhan* beyond them all, is yet a philosophical factor which the Western philosophers have not the least idea of. But that is exactly the ultimate Entity of Hindu philosophy. Their conception of God is limited to the cosmos or Jegat like that of the Buddhists, and could therefore logically end only in *Atheism*. It is scientifically impossible for any of the existing alien creeds to establish that it possesses a *Theistic* religion at all. Their hazy and absurd ideas of Monotheism and universal love are but the natural products of the unphilosophical conceptions of Budhi, Jegat and Eswara whose sphere is logically limited to the gross conception of the material universe. Much keener thought is required to soar beyond these *three* factors. Even within these three, all the alien creeds have failed and fallen. They did not succeed in establishing the existence of an Almighty Eswara on account of their misconceptions of Budhi and Jegat themselves. According to our philosophy, even the Almighty Eswara must one day vanish and merge in Bramhan. Thus, compared with the highest attainment of Hindu Philosophy, every alien creed is scientifically, philosophically and religiously so low that it occupies only a religious position lower than mere

INFANCY.

Budhi, Jegat and Easwara,

What is the technical *Budhi* first? We must have clear conceptions of the terms used in our enquiry as the subject is extremely technical in its character. Vide Mahopanishad,

क्वचिन्मनः क्वचित् बुद्धिः क्वचित् ज्ञानं क्वचित् क्रिया ।

क्वचिदेतदहंकारः क्वचित् चित्तमिति स्मृतं ।

क्वचित्प्रकृतिरित्युक्तं क्वचिन्मायेति कल्पितं ।

क्वचिन्मलमिति प्रोक्तं क्वचित् कर्मेति संस्मृतं ।

क्वचिद्वन्धमिति ख्यातं क्वचित् पुर्यष्टकं स्मृतं ।

प्रोक्तं क्वचिदविद्येति क्वचिदिच्छेति सम्मतं ।

मनस्संपद्यते लोलं कलनाकलनोन्मुखं ।

कलयन्ती मनश्शक्तिरादौ भावयति क्षणात् ॥

"Budhi itself is in some cases known as Manas, Gnana, Kriya, Ahomkara, Chitha, Prekriti, Maya, Malom or dirt, Karma, Bendha, Puryashtaka, Avidya and Ichha or desire. The Manas soon gets stirred up by its own Sakti and oscilates between doubt and determination "

All the above terms used almost as synonymous with Budhi have their shades of difference in their significance. The gist of the quotation is, that all these different terms specify the various *functions* of Budhi itself. *Avidya*, *Maya*, *Prekriti* and *Puryashtakom* are particularly technical for the philosophical explanation of the Jegat or cosmos. They are however commonly misunderstood by the generality of Pandits as entirely *unconnected* with the Budhi of man, having ignorantly formed a preconceived opinion, without any authority, reason or study, that the cosmos is a creation from some where *outside*. We are here clearly assured that *Maya*, *Avidya* &c. represent only the *modifications* of one's own Budhi itself.

Individual Budhi is therefore the *unit* by which every man measures everything for himself. This scientifically accounts for the different cosmological conception of each man we have been constantly noticing in the previous pages. It is evident now that the common question, 'who created *this universe*', is in itself unscientific and absurd, as each man has got a *separate Jegat* of his own. At the very commencement of the examination of our sacred texts, we have discovered the first mistake in our general conception of the creation of the Universe. We are now required to specify *whose* conception of the Universe we are enquiring after. This is the first lesson we are here taught by the *Apavada* or the logical process of elimination. That the creation of the cosmos could not be treated as a *general* subject is now settled. A portion of our original *Adhyaropa* is now eliminated by the *Apavada*. The *Adhyaropa* commenced with the ignorant popular belief that *Īswara* created the *Jegat alike* for all. We found now that the *Jegat* itself is different for each individual. But the question still recurs, who created the different *Jegats* for different persons and how? According to *Adhyaropa* again, we grant here for the time being, that *Īswara* created all the different *Jegats* for different persons. Let us now enquire here as to what is actually the conception of each man of his own *Jegat*.

What is meant by *Jegat* ?

The combination of ideas constituting the conception of the *Jegat* is clearly stated in the following couplet from *Pāṇchadosi*.

ईशकार्यं जीवभोग्यं जगद्दाम्यां समन्वितं ।

पितृजन्या मर्तुभोग्या यथा योषित्प्रेष्यतां ॥

"The creation by *Īswara* combined with the enjoyment by the *Jiva* or each individual constitutes the conception of the *Jegat*. It is like the meaning of the word wife which consists of the ideas of her creation by the father and enjoyment by her husband."

How each individual *perceives and enjoys* the Jégat is the most vital factor here. How it was *created*, forms no prominent idea and it is seldom thought of. Everyone forms his own cosmological conception according to his capacity, inclination and circumstances. These facts are explained more fully as follows.

ईशनिर्मितमण्यादौ वस्तुन्येकविधे स्थिते ।
 भोक्तृधीवृत्तिनानात्वात् तत्भोगो बहुवेष्यते ।
 हर्षत्येको मणिं लब्ध्वा क्रुध्यत्यन्यो ह्यलभतः ।
 पश्यत्येव विरक्तोऽत्र न हृष्यति न कुप्यति ।
 भार्या सुषा ननान्दा च याता मातेत्यनेकधा ।
 प्रतियोगिधिया योषित् भिद्यते न स्वरूपतः ।
 दूरदेशं गते पुत्रे जीवत्येवान्न तत्पिता ।
 विप्रलम्भकवाक्येन मृतं मत्वा प्ररोदिति ।
 मृतेषु तस्मिन् वार्तायामश्रुतायां न रोदिति ।
 अतः सर्वस्य जीवस्य बन्धकृन्मानसं जगत् ॥

"A gem, which is the creation of Esa, was seen by three persons. One of them managed to take it and was highly pleased. The second man who failed to secure it became angry. The third man who was a Viragi felt neither glad nor sorry. Thus, on account of the difference in the nature of the Budhi of all the three, their relation with the gem has also differed. In the same manner, one and the same woman is perceived as a wife, as a daughter-in-law, husband's sister, husband's brother's wife and mother. These differences are merely owing to mutual relation with the woman. Again, when the son who has gone to a distant place is falsely reported to have died, the father cries. But when that son is actually dead and no information is received, the father does not cry. Therefore, for all living beings, it is this *mental Jégat* that constitutes the bondage."

That the conception of the *Jegat* is more *mental* than external is here evident beyond doubt. A large portion of it is due to one's own feelings, passions and desires. But is there anything *external* at all in this cosmological conception, and if so what? This is a question of pure philosophy which has been variously discussed in the West also. There are among Western philosophers the *Constructive Idealists* and *Pure Idealists*. The former assumes that there is some unknown and unknowable matter *behind* what we perceive by our senses. The latter denies it and affirms that the whole cosmology of man consists in his own *mental modifications*. Our religious texts have explained this fact long long ago, although the reputed Sanskritists of the West have been incapable of understanding it. Vide Mahopaniṣad.

न वाद्ये नापि हृदये सद्रूपं विद्यते मनः ।
यदर्थं प्रतिमानं तत् मन इत्यभिधीयते ।
संकल्पनं मनो विद्धि संकल्पस्तत्र विद्यते ।
यत्र संकल्पनं तत्र मनोस्तीत्यवगम्यतां ।
संकल्पमनसी भिन्ने न कदाचन केनचित् ।
संकल्पजाते गलिते स्वरूपमवशिष्यते ।
यस्य चाद्वादिकासंज्ञाः कल्पिता न स्वभावतः :
मनसा भाव्यमानो हि देहतां याति देहकः ।
देहवासनया मुक्तो देहधर्मेन लिप्यते ।
कल्पं क्षणीकरोत्यन्तः क्षणं नयति कल्पतां ।
मनोविलाससंसार इति मे निश्चिता मतिः ।
सर्वशक्तेर्महेशस्य विलासो हि मनोजिगत् ॥

"*Manas* in reality is non-existent both inside and outside. The mere fact of some appearances is styled *Manas*. Understand that *Manas* is *Samkalpa* itself. *Samkalpa* is thought or volition which has no existence in reality. Wherever there

is Samkalpa there is Manas. 'They never remain as two *separate* factors.' When the objects created by Samkalpa are gone, the real Entity remains. The various notions such as Atma or Self &c. are the mere creations of Samkalpa and are never real. The Dehaka or Soul, by the imagination of Manas becomes the owner of a body. When that imagination is set aside, it becomes free from the bondage of the body. The idea of a Kalpa is reduced, by the force of Manas, to a mere moment, and a moment is expanded into a Kalpa. It is therefore certain that the whole Samsara is but the sport of Manas. The *mental Jegat* is thus the play of the Almighty Maheswara."

The above from the reputed and sacred Upanishad must be carefully scrutinized. It contains a thousand times more valuable, more sensible and more authoritative philosophical truths than all the absurdities yet discovered in the boasted philosophy of the West. We are clearly assured here that Manas is Samkalpa itself and that both are in reality non-existent factors. This is the *first* point to be carefully remembered. The *second* point is that the *mental Jegat* or the total cosmological conception of each Individual known as Samsara is but the creation of Manas. It is particularly pointed out here that the idea of *Time* is also the product of the same Manas. Thus the highest philosophical factors namely, *Space* and *Time* are here logically explained as the creation of Manas or Samkalpa of each Individual. Evidently this includes the poor and gross ideas of Heaven and Earth as mentioned in the Bible and the Quran. No sensible Western philosopher could question this fact now. The conceptions of Heaven and Earth must vary according to the Manas or Samkalpa of each individual whether he is a Christian or a Mahamadan. The *Creation* of Heaven and Earth must also belong to the Manas of each Individual. No God would hold Himself responsible for all the stupid imaginations of each man and woman on the surface of this Earth. Let us stop for a while here and consider an allied question of philosophy in this connection.

What did Eswara create?

We have now arrived at the philosophical conclusion that the whole cosmological conception of each individual, is entirely the work of his Manas or Samkalpa. The western philosophers also agree with us here in affirming that the material cosmos consists only of *mental modifications*. They could not therefore be said to believe in the Biblical account of creation. The Christian Sanskritists such as Professors Max Muller, Monier Williams, Macdonell and other Historians like Vincent Smith &c. who have been ignorantly criticising the contents of our sacred texts, have not yet condemned the Bible for the absurd description of the creation of the cosmos by God. It is clearly evident now that they are not even scholars of Western philosophy. Their voluntary and prejudiced opinions regarding the contents of our sacred texts, are not therefore the views even of the enlightened scholars of the West. Professor Mason says, "A nation without philosophy has, the mark of the beast upon it and is going the way of all brutality." All the Western publications up to date on the sacred books of the East, thus display complete ignorance of philosophy, and all of them contain on their very title pages the bold mark of indelible

BRUTALITY.

Philosophically speaking, God did not create anything mentioned in the Bible or the Quran. Nor did God reveal to any man any false account of creation. The contents of the Bible and the Quran are certainly included in the cosmological conceptions of their *unphilosophical* authors. That is exactly why these two books could not form part of the cosmological conceptions of reasonable beings. The wise philosophers of the West are of opinion, that the conception itself of a separate God is not at all a philosophical necessity to

account for the creation of the cosmos. They think that He may if necessary be treated only as an *Absentee* God. To dispense with His services altogether would be strictly philosophical. Such are the candid opinions of Western philosophers unlike the silly views of the mere Sanskritists and Historians who foolishly attempted to edit and review the highest philosophical works of the civilized Hindu. It is no wonder now why these self-imposed critics blundered from top to bottom.

But what about our Almighty Maheswara ? Is He also to be shelved in so soon as an *Absentee* God ? No. He has created something very 'serious' which no Western philosopher could easily account for.

मनोविलाससंसार इति मे निश्चिता मतिः ।

सर्वशक्तेर्महेशस्य विलासो हि मनोजगत् ॥

Although the various *mental Jegats* of different persons are only the creations of their own *Manas*, the *variations* of the *Manas* themselves are here assured to be the sport of the Almighty Esvara. This no doubt explains philosophically a step *higher* than where the Western philosophers halted. Without this step however, the philosophical argumentation would certainly be incomplete. We could not stop with *Manas* or *Sankalpa*. Why should *Manas* work in a *particularly* different manner in different Individuals ? That is the most important fact worth knowing here. It does not explain itself. It demands an explanation. In fact, it is the very starting point of true religion. No modern science with all its boasted advancement could afford to explain it. We cannot slight it with impunity. It is the very source of all our *Sam-sara* and bondage. It defies all Reason and asserts its stern existence as an irresistible obstruction. Buddhism and Nihilism could not deny its existence. We are thus compelled to approach the Almighty *Maheswara* Himself for its solution. Who is this Maheswara and how did he work out all these innumerable differences in the *Manas* of men ? These are surely important matters which every religious Hindu would ear-

nestly wish to know. But our learned Pandits from one end of India to the other do not in the least care to enquire and to enlighten their less favoured co-religionists. The Western scholars could hardly hope to account for the tangible differences in the nature of the *Manas* of each individual under reference, because their Bible does not recognise the well-known *Karmic-theory* of the Hindus. That is however no reason why they should ignorantly criticise the theory itself as absurd and as even borrowed from the aborigines of ancient India. But how does the Bible or Quran account for this serious difference? Evidently, the authors of these books never noticed such differences in their time. In their eyes probably, all were equally happy, equally intelligent, equally rich and even equally good. Where was the necessity then to preach universal love? Why practise cruelty towards the dumb creatures and unnecessarily hate the innocent Hindu? Are these not clear proofs of the characteristic differences between one nation and another? The difference between man and man, woman and woman, animal and animal, could not be ignored by sheer Biblical dogmatism. It must be scientifically accounted for, or the inability to solve the most serious problem must be honestly confessed. Even Western scientists have been compelled to make research work in this direction and have suggested a partial solution by an *Evolution theory*. It was practically after all only a failure, because it proceeded in an *unphilosophical* style. It did not recognise in the very beginning that the cosmos is in reality *mental* and not physical. The vague idea of Evolution it promulgated was merely *material* and as such it ended in illogical and useless conclusions like the evolution of the *Species* and not of Individuals. Even here its argumentation in a *physical* style could not hold good. The evolution results by *mental* exercise and not merely by physical. This mistake is however now being perceived by Western scientists in modern times. But the Western Sanskritists and Historians who constantly tease us are quite innocent of philosophy and science. They are the faithful students and followers of our semi-barbarous Pandits and nothing

more. We must here leave them to gloat over the ignoble work they have hitherto done without philosophy and without science. The very Evolution Theory as well as many more important theories have been scientifically and satisfactorily settled for us, long before the modern Western people attained a condition in which they were fit to be recognised as human beings. Our beloved readers may be assured here once for all, that we are constantly repeating our complaints against the Western critics not through spite or prejudice, but with two distinct objects. First of all, we must clearly understand that our bitterest critics are even today far inferior to the Hindus in the sphere of religion and philosophy. They possess absolutely nothing worthy of our imitation. Secondly, we may be certain that every important problem which is still knotty to them, has been long solved for us by our venerable forefathers, although now they are being pitifully misinterpreted and even suppressed.

The following from Panchadesi briefly explains the nature and working of *Maheswara* as detailed in our 14 *Vidyas*:

बुद्धौ तिष्ठन्नान्तरोऽस्या धियानीक्ष्यश्च धीवयुः ।

धियमन्तर्यमयतीति वे वेदेन घोषितं ।

तन्तुः पटे स्थितो यद्ब्रह्मपादानतया तथा ।

सर्वोपादानरूपत्वात् सर्वत्रायमवस्थितः ।

पटरूपेण संस्थानात् पटस्तन्तोर्विपुस्तथा ।

सर्वरूपेण संस्थानात् सर्वमस्य वपुस्तथा ।

अवश्यमेव भवति न स्वातन्त्र्यं पटे मनाक् ।

तथान्तर्याम्ययं यत्र यथा वासनेया यथा ।

विक्रियेत तथावश्यं भवत्येव न संशयः ॥

Before translating this highly technical passage, we have to invite the careful attention of our readers to certain important facts. Unlike the Western philosophers and scientists as

well as the Buddhists and other Atheistic crowds, we are here trying to establish the *necessity* for an unseen Almighty Esvara, to account for the existing and perceptible differences in the cosmological conceptions of all the living creatures. We have already proved that all the cosmological conceptions with their varying differences are but the *mental modifications* of each Individual. These variations of course consist of similarities and dissimilarities of facts conceived by each Individual. Several matters are understood alike and others differently. Thus, there is a general appearance of the *fixity* of certain *Laws*, but not of all. The laws of gross Nature alone are commonly recognised by Western scientists. The laws of gross Nature alone could not form a complete list as we have already seen that the whole of the cosmological conception is a product of *mental* activities and not physical. What is ordinarily known as *Physical* is also philosophically only a particular phase of the mental modification. The passage quoted above explains the subject analogically, and it is hoped that our readers will clearly remember how an analogy in such cases should be understood as noticed in Section 9. Only the important factors *common* to the subject and the object compared with, should be taken into account.

विशिष्टांशसमर्थत्वं उपमानेषु गृह्यते ।।

Let us examine the passage now. It shall be translated in pieces to render the meaning clear.

(a) "The Vedas have declared that Maheswara remains within the Budhi of each Individual and directs it. He is therefore known as Anteryami. Budhi itself is His body and Budhi cannot perceive Him.

(b) The net result of some of the previous Karmas of man appearing as a particular tendency is called Vasana. The sum total of all such Vasanas in man is his Budhi. The creation of the particular Vasana or tendency as the reward or punishment for particular sets of Karmas is the function or Law of the Almighty Esvara.

(c) Cloth is made up of threads. It is therefore the body of the threads contained within it. Cloth entirely depends upon the threads for its motion and even for its existence.

d) In the same manner, the Vasanas which constitute the Budhi, direct the Budhi. The cosmology of each Individual is the creation of Budhi. Eswara the creator of the Vasanas is thus virtually the creator of everything included in the cosmology. He is therefore everywhere and in everything.

(e) As the cloth which is made of threads depends upon the threads for its movements, the Budhi composed of Vasanas could act only according to the directions of the Vasanas. Maheswara the originator of the Vasanas is thus the *Director* of Budhi and is aptly styled *Antaryami*."

The existence of the Vasana or tendency is a *psychological* fact which could not be denied. But whether Maheswara is responsible for its creation is the only question that could be logically raised here. That the Vasana is a tangible fact which no modern science could explain satisfactorily, must be honestly admitted. Until it is proved otherwise, we have every right to attribute it to the will of the Almighty Eswara. Our beloved readers must remember here, that all our *Adhyaropas* are not yet eliminated by the process of *Apavada*. How far then have we progressed? We have understood that the ordinary conception of a God creating a *general* cosmos for all *alike* is wrong and unscientific, although it is so assured by the Bible and the Quran. We have also found that each Individual has a *different* cosmological conception of his own formed in accordance with his Vasanas which constitute his Budhi. We have thus traced the creation of the cosmos to the *Vasanas* of each Individual. We have also presumed for the present, that the formation of the Vasanas is in accordance with the will or command of the Almighty Eswara. We are not done with our enquiry yet, and no one need obstruct us unnecessarily and unprofitably at this stage.

What are the Vasanas?

Vide Muktikopanishad.

दृढभावनया त्यक्तपूर्वापरविचारणं ।

यदादानं पदार्थस्य वासना सा प्रकीर्तिता ।

भावितं तीव्रसंवेगादात्मना यत्तदेव सः ।

भवत्याशु कपिश्रेष्ठ विगतेतरवासनः ।

संपश्यति यदैवैतत्सद्वस्त्विति विमुह्यति ।

वासनावेगवैचित्र्यात्स्वरूपं न जहाति तत् ।

आन्तं पश्यति दुर्दृष्टिः सर्वं मदवशादिव ।

वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा ।

मलिना जन्महेतुस्यात् शुद्धा जन्मविनाशिनी ॥

Vide also Bramha-bindu Upanishad.

मनो हि द्विविधं प्रोक्तं शुद्धञ्चाशुद्धमेव च ।

अशुद्धं कामसम्पर्कात् शुद्धं कामविवर्जितं ।

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥

“When a particular idea, which by a constant attachment to it and by frequent meditation of it, becomes so steady as to appear always before the mind of man, quite out of season and without any forethought or afterthought, it is called a *Vasana*. By steady meditation, man becomes that *Vasana* itself, without being affected by other thoughts. When the man looks at anything this *Vasana* stands prominent before him. It is like a giddy man who looking at anything, sees it reeling. *Vasana* is of two sorts, the pure and the impure. The latter is productive of further births, while the former is destructive of future miseries.”

“Manas is of two varieties, the pure and the impure. The latter is associated with Kama or desire and the former is free from it. Manas itself is the source of bondage and Moksha. When it is attached to worldly affairs, it produces bondage; when it is unattached, it leads to Moksha.”

That a Vasana is the *after effect* of constant thought about something is now clear. Call it by any name, it is a serious psychological fact which could not be accounted for by mere material sciences. Man's Budhi is filled with such Vasanas and his cosmology entirely depends upon them. All of them keep hovering over him. Curiously enough, all of them are not said to produce bondage. Some lead him to Moksha itself. There are good Vasanas and bad ones. The good ones are useful while the bad ones are injurious. We have here an additional psychological fact which is equally difficult to be explained. Hitherto, we were only enquiring how the Vasanas are formed. No scientific explanation being available, we attributed their formation to the command of the Almighty Esvara. We have now come to a classification of the Vasanas themselves into good and bad, possessing the power of producing opposite effects. Who settled this classification and bestowed the power upon the Vasanas to produce opposite results? There is no other go than to attribute these also to the *divine Law* of the Almighty Esvara Himself. The necessity for the help of an Esvara, to account for the ultimate causes of the Cosmos, is becoming greater and greater. Reason fails to explain them. No alien religious texts have yet enlightened us on these vital matters. Now, what are the good and what are the bad Vasanas at all? The following from Panchadesi specifies them as explained in our 14 Vidyas.

जीवद्वैतं तु शास्त्रीयमशास्त्रीयमिति द्विधा ।

उपाददीत शास्त्रीयमातन्त्रस्यावबोधनात् ।

आत्मब्रह्मविचारार्थं शास्त्रीयं मानसं जगत् ।

बुद्धे तत्त्वे तच्च हेयं इति श्रुत्यनुशासनं ।

अशास्त्रीयमपि द्वैतं तीव्रं मन्दमिति द्विधा ।

कामक्रोधादिकं तीव्रं मनोराज्यं तथेतरत् ।

उभयं तत्त्वबोधाप्राक् निवार्य बोधसिद्धये ॥

"Man's actions in this dualistic world are classified into Sastric and Asastric. All the *mental work* pertaining to the search after the knowledge of Bramhan is *Sastric*. The Vedas declare that when the Bramhan is known, even this mental work should be relinquished. The *Asastric* is divided into weak and strong. Those actions which are associated with desire, anger &c. are *strong*, and those arising from mere fancies of the Manas are *weak*. These two varieties should be stopped before and until the knowledge of Bramhan is secured. We have here a general classification of *good and evil*; the former is styled Sastric and the latter Asastric. All that the Sastras ordain is thus *good*. But on what principle this classification is made has yet to be known, and it shall be noticed subsequently. We have here understood that Sastric acts produce good Vasanas and Anti-sastric acts produce bad Vasanas. We have now formed an idea of the creation of good and bad Vasanas which seriously affect the cosmological conception of each Individual. But philosophically, all of them are only mere *mental modifications*. As such, are they not likely to change every moment? Unless there is some *fixity of Law* regarding their *existence* itself, they do not deserve any serious consideration especially in the field of religion. How could they affect the future conduct and religious progress of man, if they are simply momentary? Every mental modification disappears in sleep. What then in sleep becomes of the cosmological conception of each Individual formed according to his good and bad Vasanas combined? If it becomes, actually *extinct*, all our enquiries here as well as the Sastric injunctions would be profitless. Vide the following from Sri-Sankara's works on the subject.

बुध्यादि सकलं सुप्तौ अनुलीय स्वकारणे ।
 अव्यवते वटवत् बीजे तिष्ठत्यविकृताक्षना ।
 तिष्ठत्येव स्वरूपेण न तु शून्यायते जगत् ।
 क्वचिदङ्कुररूपेण क्वचिद्बीजात्मना वटः ।
 कार्यकारणरूपेण यथा तिष्ठत्यदस्तथा ।
 अव्याकृताक्षनावस्थां जगतो वदति श्रुतिः ।
 सुषुप्त्यादिषु तद्वेदं तद्व्याकृतमित्यसौ ।
 इममर्थमविज्ञाय निर्णीतं श्रुतियुक्तिभिः ।
 जगतो दर्शनं शून्यं इति प्राहुरतद्विदः ॥

"During sleep which is known as the Karana-Sarira of man his Budhi and all else pertaining to it remain latent in an unmanifested form like the tree in the seed. The Jegat or the cosmological conception actually remains there, each component part of it retaining its own form in its exact stage of growth and development. The mutual relationship of the various parts as cause and effect, is also retained as such. The Vedas declare that the Jegat of each Individual remains in an unmanifested state during sleep. Without understanding this fact, some people foolishly misinterpret the Vedas by affirming that the Jegat or cosmological conception of the particular Individual is non-existent during his sleep."

We are assured here that none of the acquired Vasanas of man is lost in sleep. Each Vasana remains latent in its own form retaining even the exact stage of development it has attained. While waking, all the Vasanas reappear without any change. This psychological fact is indeed a matter of serious consequence for religious purposes. No temporary loss of memory during sleep or intoxication affects the Vasanas in any way. They remain as a stern reality which man cannot easily get rid of. Philosophers in the West like John Stuart Mill seem to have felt this difficulty though not in this

clear light. Mill simply expressed in vague terms that there is a 'permanent possibility of sensations' behind the cosmology of man which consists only of mental modifications. But who is the creator of this Law which establishes a permanent bondage by the stern appearance and reappearance of the Cosmos? We may call him Maheswara for the present. But a much more important fact still remains to be understood before we proceed further. How are the Karmas or acts of man classified into good and bad? How are Sastric injunctions good? What is the criterion or standard by which man's acts are judged as good and bad? We have here come face to face with the Ethical philosophy itself which remains up to date in a state of confusion in the West. A careful though brief examination of its fundamental principles will enlighten us on many a knotty and disputed point in our religious matters. First of all, we must know how far our Sastric injunctions themselves conform to the Ethical principles. We can also then easily discover how the ordinances of alien religions tally with them.

Ethics of Hinduism.

What acts of man, by thought, word or deed are reckoned as *moral*, what as *immoral* and what as *indifferent* or neither moral nor immoral? What is the *criterion* or *standard* by which they are so judged? Again, whether man is responsible for his acts or, is he only a mere creature of circumstances? These questions constitute the subject of Ethical philosophy. The answers to these questions have been and are greatly varied in different parts of the world. What is considered moral by one nationality is treated as immoral by another and vice versa. What is considered indifferent by one is also often taken by another for immorality. All these questions naturally affect true religion more seriously than Politics or Sociology, as we shall soon see, although all the alien religions think otherwise.

Now, what determines whether an act is moral, immoral or indifferent? There are varied opinions in accordance with Western philosophy. There is the school of *Intuition* which thinks that what is settled by one's own *conscience* as good is moral, and what is felt bad is immoral. This school does not take any extraneous matters into account. It depends entirely upon one's own conscience. Another important school which is practically acknowledged as correct all over the West, is known as the *Utilitarian Theory*. According to it, any act that tends to produce the greatest happiness to the greatest number of human beings is moral, and any act that produces the opposite effect is immoral. Other acts are indifferent. Regarding the question of man's *responsibility* for his acts, the Western opinions are equally varied and may be classified into two main schools of thought known as *Free-will* and *Necessity*. The former recognises that man is free to choose between morality and immorality and is therefore responsible for his acts. Whereas the latter thinks that he is not always free. The most vital factor here how-ever is the *criterion* of morality, or the standard of Judgment. Once that is settled, we could easily ascertain the rest by its help itself.

The criterion of morality.



Intutionalism and Utilitarianism are the two well-known criterions of morality in the Western philosophy. There may also be various shades of difference in both of them. An undisputed single criterion is not yet discovered that could be accepted by all. The various criterions now in vogue might contain partial truths, but none of them could be accepted as the *Ultimate* principle of Ethical philosophy.

The theory of *Conscience* may no doubt be accepted, if all men could possess the same alike. Conscience is commonly understood as referring to the faculty which distinguishes

right from wrong. If all people actually owned it, why should there be so many differences of opinion on the subject? The necessity for an Ethical philosophy itself would not then have arisen. Conscience as a phase of Budhi could not be the same in all individuals. We have already noticed that the Budhi of each individual is composed of the special Vasanas belonging to that Individual. No two Budhis could therefore be exactly alike. Whatever may be the exact connotation of the term conscience as understood by Western philosophers, it must fall within the region of Budhi which in itself depends upon the Vasanas for its cosmological conception. It is therefore not likely that all men could possess exactly similar consciences. After all, conscience is but a vague term conveying only an indefinite idea. Logically, it is almost a *verbal proposition* to say that the criterion of morality is conscience or that which serves as the criterion. It is virtually repeating the question itself in different words.

Utilitarianism is beset with equal difficulties. What is the meaning of utility? What is really useful and how useful? What is the criterion of usefulness itself? What is considered useful by one may be useless for another and sometimes injurious too. Utility may at times be reckoned as the *effect* of morality but not as its criterion. Honesty may be the best policy, but the best policy is not always honesty. *Why* should we do what is useful to others is the very question at issue.

When the *criterion* of morality is itself yet unsettled in the West, it is useless to consider the theories of Free-will and Necessity here. Whether man is allowed freedom of action in other departments of life, is entirely irrelevant here. When we determine the criterion of morality for ourselves, we may have to ascertain how far these two theories are likely to affect

the discharge of our moral duties. In the meantime we may be assured, that there is absolutely nothing worth knowing from Western Ethical philosophy. We need not also fear that the Christian and the Mahamadan could make out anything more moral from the Bible and the Qurān than what we could easily gather from our sacred texts.

The criterion of Hindu Dharmas

Dharma in Sanskrit connotes much more than Ethics or morality which simply refer to the proper conduct of man or duty. It is classified into four distinct divisions which are also clearly explained. Vide Bhavishya-Purana.

चतुष्पादो हि धर्मस्य ज्ञानं ध्यानं शमो दमः ।

आज्ञज्ञानं स वै ज्ञानं ध्यानमध्याद्वचिन्तनं ।

मनःस्थिरत्वञ्च शमः दमस्त्विन्द्रियनिग्रहः ॥

“*Dharma* is divided into four parts, namely, Gnana, Dhyana, Sama and Dama. Gnana means only the knowledge of Atma; Dhyana is the meditation of Atma; Sama is the steadiness of Manas, and Dama is the control of Indrias.”

The above classification and explanation are clear and complete without the least scope for doubts of any kind. But the whole of it appears at first sight to be a purely religious matter. What pertains to the process of securing the knowledge of Bramhan is defined here as Dharma. How could this affect or regulate the good conduct of man so as to constitute morality under any circumstances? Among the four divisions above specified, the last two refer to Sama and Dama, the control of the Manas and of the Indrias. These two *directly* affect the conduct of man towards all living creatures and *indirectly* qualify him for the practice of the religious processes specified above, namely Dhyana and Gnana.

Human nature is classified in our literature in strict

accordance with the science of *Psychology* itself into the well-known three *Gunas* namely *Satwa*, *Reja* and *Tama*. Vide *Bhagavat-Gita* XIV—4-16; 18. The three *Gunas* are also characterised everywhere as *Santa*, *Ghora* and *Moodha*. Vide *Bhagavatam* III—26-26.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययं ।

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ।

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलं ।

रजस्तु फलं दुःखं अज्ञानं तमसः फलं ।

ऊर्ध्वं गच्छन्ति सत्त्वस्था मधेयतिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ।

शान्तधोरविमूढत्वमिति वा स्यादहंकृतेः ॥

"*Satwa*, *Reja* and *Tama* are the three *Gunas* originating from *Prekriti*. They keep the Individual Soul bound within the body. *Satwa* leads to bliss, *Reja* to *Karma*, and *Tama* shrouding *Gnana* leads to blunder. Pure *Satwic* nature is the effect of good *Karmas*. *Rajasic* *Karmas* produce grief and *Tamasic* ones produce *Agnana*. *Satwa* leads upwards, *Reja* sticks to the middle, and *Tama* drives down. The *gunas* of *Ahomkara* are also known as *Santa*, *Ghora* and *Moodha*."

The same subject is more fully explained in *Panchadesi* as follows.

शान्ता घोरास्तथा मूढा मनसो वृत्तयस्त्रिधा ।

वैराग्यं क्षान्तिरौदार्यं इत्याद्याश्शान्तवृत्तयः ।

तृष्णा स्नेहो रागलोभावित्याद्या घोरावृत्तयः ।

संमोहो भयमित्याद्याः कथिता मूढवृत्तयः ।

वृत्तिष्वेतासु सर्वासु ब्रह्मणश्चित्स्वभावता ।
 प्रतिबिंबति शान्तासु सुखं च प्रतिबिंबति ।
 जले प्रविष्टश्चन्द्रोयं अस्पष्टः कलुषे जले ।
 विस्पष्टे निर्मले तद्ब्रह्मेवा ब्रह्मापि वृत्तिषु ।
 न घोरासु न मूढासु सुखानुभव ईक्ष्यते ।
 शान्तास्वपि क्वचित् कश्चित्सुखातिशय ईक्ष्यतां ।
 गृहक्षेत्रादिविषये यदा कामो भवेत्तदा ।
 राजसस्यास्य कामस्य घोरत्वात्तत्र नो सुखं ।
 महत्तमं विरक्तौ तु विद्यानन्दे तदीरितं ।
 एवं क्षान्तौ तथौदार्ये क्रोधलोभनिवारणात् ।
 यद्यत्सुखं भवेत्तत्तत्र ब्रह्मैव प्रतिबिंबनात् ।
 वृत्तिष्वन्तर्मुखा स्वस्य निर्विघ्नं प्रतिबिंबनम् ॥

"The three characteristics of Manas are Santa, Ghora and Moodha. Absence of desire, forbearance, generosity &c. are known as *Santa* attitude. Greed, love, passion, avarice &c. constitute Ghora behaviour. Illusion, fear &c. are said to be *Moodha*. The light of Bramhan shines upon all these alike, but in the Santa alone, blissfulness also is reflected. Moon's light falls equally on clear and dirty water, but reflects only on the former. In the same manner, in the Ghora and Moodha attitudes, there is no reflection of Bramhan. In the Santa, sometimes a little reflection is found. In the affairs pertaining to family life &c. Kama stands prominent and it becomes Ghora. There is thus no reflection of blissfulness. But in the absence of desire, in forbearance and in generosity, where anger and avarice are eliminated, there is plenty of Bramhaic reflection and all the blissfulness enjoyed is owing to that reflection itself."

Santa acts alone produce blissfulness to some extent. But in Vyragya or complete resignation, there is plenty of it. This is assured to be on account of the reflection of Bramhan itself. Rajasic and Tamasic attitudes produce no blissfulness at all. The gist of the whole explanation, is, that the acts of man which produce the Satwic or Santa state of mind is useful for religious purposes as they are associated with the reflection of Bramhan and the consequent enjoyment of blissfulness. These acts alone are reckoned as *Dharma*. But what does *Dharma* itself technically signify? Vide Vaya Puranom.

धारणा धृतिरित्यथाद्धातोर्धर्मः प्रकीर्तितः ।

अधारणेऽमहत्त्वे च अधर्म इति चोच्यते ॥

"The word *Dharma* is derived from the root *Dhriti*, meaning *Dharana* which is *Mahat* (or the highest *Tatv*om). That which is opposed to *Dharana* and *Mahat* is *Adharma*."

Now, what is *Dharana* itself? Vide तेजोविन्दूपनिषत् ।

यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात् ।

मनसा धारणं चैव धारणा सा परा मता ॥

"whatever the *Manas* perceives should be perceived as *Bramhan* itself, and that *Bramhan* should be meditated upon. This is called *Dharana*."

This definition of *Dharana* refers to a serious and high class meditation. There is no *Dharma* without this technical *Dharana*. There is thus a long way to this *Dharma* from what it is commonly misunderstood. *Sama* and *Dema* are however said to form the lowest half of *Dharma*, and are therefore included in the idea of *Dharana* also. To state the whole matter in plain language; *Dharana* in the highest sense or at least *Sama* and *Dema* should be associated with the act of man to call it *Dharma*. No other act has the claim to be placed under the head of *Dharma*.

127 शुक्तिस्तु धर्मो विज्ञेयो धर्मशास्त्रस्तु वै स्मृतिः ॥

"Śruti or Vedas treat of Dharma and Smritis prescribe rules for its performance".

It is here proved that the Western interpretation of the contents of the sacred Vedas and Smritis is entirely prejudiced. The exact nature of this Dharma is explained as follows: Vidē Santi Parva.

निवृत्तिलक्षणो धर्मस्तथाम्युदयकोपि च ।

"Dharma is characterised by *Nivṛti* or a return from the worldly inclinations which produces true happiness and prosperity."

All the above facts should be noticed together for determining whether an act is Dharma, Adharma or neither. We have here definite rules which penetrate to the very bottom of the serious subject dealt with in Ethical philosophy. They allude to the *Primary* and not secondary causes. They are easy to be applied to test every case, and are therefore practically useful also. Cruelty, brutality, Atheism, debauchery and many an evil commonly found everywhere are strongly condemned as Adharma, and they are easily distinguished from Dharma. There is no confusion of conscience, no false pretence to the greatest happiness of the greatest number, and no possibility of displaying sheer selfishness in the guise of philanthropy. It is time for us now to consider how the theories of Free-will and Necessity could be applied to the Hindu Dharma.

Free-will and Necessity.

Even when man wants to do a moral act, is he entirely free for doing it, is the plain question at issue. That he is often subjected to external pressure which would obstruct him, and that he is always a creature of circumstances, are the common arguments brought against Free-will by the advocates of Necessity. It would indeed be dangerous to accept these

arguments without reserve. The same plea may be put forth by any criminal to defend himself from the enforcement of Penal Law. But to establish that there are no circumstances in this world that could prevent a man from doing his moral duty, is equally difficult, as it is opposed to real facts. Thus, the theories of Free-will and Necessity virtually deal only with two *extreme* cases. It would be impossible to arrive at a reasonable and satisfactory conclusion. The question will never be settled. Such is the exact position of these two learned theories of the West. How could we go ahead of them ? There is a vital difference between the Ethical Philosophy of the West and that of the East as we have already noticed. The criterion of Dharma is not the same as that of Western morality. The performance of Dharma is purely an *internal* act which does not stand in need of external conveniences. There is thus neither any use nor even the possibility of comparing matters pertaining to our Dharma with those referring to the performance of moral duties as understood by the Western philosophers. Their conscience is their own conscience, their utility is their own utility and their happiness is their own happiness. They do not admit of comparison and probably they will not tolerate it too. Their conceptions of morality could logically fall only under Politics and Sociology. It is enough if we clearly understand here that the grand name, the Ethical philosophy of the West, is itself after all only a

M I S N O M E R

That man is not always entirely free to act as he likes, and that he has much to depend for his very existence, upon a great portion of his own cosmos, are facts well-known to mankind without even a knowledge of science or philosophy. Vide Bhagavat Gita XVIII-61.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

ब्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

“Eswara seated in the hearts of all, as if on a machine, deludes and revolves them through the force of his *Māya*.”

The meaning of this couplet is clearly explained as follows in *Panchadesi*.

देहादिपंजरं यन्त्रं तदारेहोऽभिमानिता ।

विहितप्रतिषिद्धेषु प्रवृत्तिर्भ्रमणं भवेत् ।

विज्ञानमयरूपेण तत्प्रवृत्तिः स्वरूपतः ।

स्वशक्त्येशो विक्रियते मायया भ्रमणं हि तत् ।

अन्तर्यमयतंत्रियुक्त्यायमेवार्थः श्रुतौ श्रुतः ॥

“The machine referred to is the body of man, and man’s attachment to it is described as Eswara’s sitting over the machine and directing it. The *Budhi* composed of one’s own *Vāsanās* is induced to perform good and bad *Karmas* in accordance with the *Vāsanās*. This is described as the delusion or revolving caused by Eswara in the form of *Anteryami*, through the force of His *Sakti* styled *Maya*. This is exactly what is stated in the *Vedas* as the ‘work of *Anteryami*.’”

That man is ever subject to the influence of his own *Vāsanās*, and is not therefore quite free to act as he likes, are here pointed out as the *effects* of the enforcement of the Law of Eswara through His *Maya-Sakti*. These are also assured to be facts taught by the *Vedas* themselves. The extremely philosophical and valuable contents of our sacred *Vedas* are now being easily discovered at every step of our enquiry, in spite of their total condemnation by the Western Sanskritists all this time. The function of Maheswara is more or less clearly understood now. The creation of the *Vāsanās* according to the merits of man’s *Karmas*, their influence over man’s conduct, the bondage they create by sticking on to man, without being destroyed, altered or even diminished in sleep, and the very creation of the cosmological conception for each man by his own *Vāsanās*, are indeed tangible facts inexplicable by any

other means than by attributing them to the *Law of, Eswara*. That man is always subject to the immutable laws of Eswara is now undeniable, indisputable. Vide the following from Panchadesi which briefly explains the gist of the whole subject.

श्रुतिस्मृती ममैवाज्ञे इत्यपीश्वरभाषितं ।

आज्ञया भीतिहेतुत्वं भीषास्मादिति हि श्रुतं ।

सर्वेश्वरत्वमेतस्यादन्तर्यामित्वतः पृथक् ।

जगद्योनिर्भवेदेष प्रभवाप्ययकृत्वतः ।

आविर्भावतिरोभावावुत्पत्तिप्रलयौ मतौ ।

आविर्भावयति स्वस्मिन् विलीनं सकलं जगत् ।

प्राणिकर्मवशादेष पटो यद्वत्प्रसारितः ।

पुनस्तिरोभावयति स्वादन्येवाखिलं जगत् ।

प्राणिकर्मक्षयवशात् संकोचितपटो यथा ॥

“Eswara has declared that Sruti and Smriti are his commandments. By commandment is meant that its violation will meet with punishment. Eswara being the Anteryami of each individual, is the Lord of *all*. For the same reason, He is the Lord of *whole* creation and of *whole* destruction. Such individual creation and destruction of cosmology viewed in their *totality* signify exactly what are commonly known as creation and destruction of the Jegat. The Jegat lying latent in each individual is in fact, displayed within himself by the effects of his own Karmas. This is exactly what is meant by *creation*. It is just like unrolling a rolled up cloth. The destruction of the Jegat of each individual is also similarly by his own Karmic effects. It is like the rolling up of a cloth that is spread out.”

We are here assured by competent authorities that the Srutis and Smritis have long declared several important facts for the benefit of mankind. The first one is that, Eswara never created a material cosmos common to all alike, as gloriously

expressed in the Bible and the Qurañ in the name of Revelations. The second is, that each one creates and destroys his or her own cosmological conception, according to the force of *Vasanas* consequent on one's own *Karmas*. Again, the real and only work of *Eswara* is clearly pointed out as consisting in the creation of *Vasanas* according to the merits of the *Karmas* performed by man. Although these facts are not yet discovered by Western Science and Philosophy, it is certain that they cannot be questioned or disproved even with the help of all their modern discoveries. Who could afford to deny the existence of *Vasanas* in man, their creation of the Individual Cosmos and their direct influence upon the conduct of man? How could any religion worth the name rest contented without enquiring for the cause of these serious facts? These few facts undoubtedly disclose the existence of some immutable *Law* which cannot be ignored by man, as it affects him to the utmost degree in all direction. Man is compelled to obey it often against his will, whether he is a Hindu, Mahamadan, Christian or an Atheist. Although the *Maker* of the *Law* is unknown and unseen, His omnipresence is perceivable to every discerning eye. He is indispensable to account for the endless varieties we find all round in this material and mental Universe. We shall call Him *Maheswara* meaning the Lord of all and of everything. We have no objection to His being designated by any other names provided they signify His real characteristics. We cannot certainly acknowledge as *Maheswara*, any Being in the shape of a man seated somewhere in the sky, with a number of human beings, angels and devils standing around him, sometimes creating the Earth and water and sometimes destroying them by deluges with the waters placed above his head. We cannot accept as *Maheswara* any human God coming down to the Earth from above to talk about silly matters to some man or woman in some Western countries and dictating to them in prose or verse a lot of unphilosophical and unscientific absurdities to be imposed upon the innocent public in the false name of holy revelations. Much less could we agree to call *Maheswara*

any Being who reveals to some men in the Western countries the religious necessity to wage war against the Eastern people and convert them to their creed. All such creeds have nothing sensible, nothing philosophical, nothing scientific, nothing religious in them. To the religiously inclined innocent human beings, all these creeds are merely a

CURSE.

To return to the subject under treatment, all the above facts apparently establish the absence of freedom to perform the *Dharmas* hitherto noticed. They seem to favour the Western theory of *Necessity* and to render man irresponsible for his acts. Practically, this is a very serious question which would dangerously affect man's conduct in this material world. Unless we get out of this difficulty, Hinduism would surely be condemned by alien creeds as a Fatalistic absurdity. Let us first of all see whether our sacred texts have hitherto committed themselves in any manner in this matter. They have been tracing all the miseries of Samsara and the varied cosmological conceptions to man's own *Vasanas*. We could easily perceive here from the definition of *Vasana* itself, that *Iswara* creates the *Vasanas only* when man does *Karmas*. *Vasana* is thus the *effect* of *Karmas* and *Karmas* constitute its real *cause*. *Iswara* does not interfere until man performs some *Karmas*. But why man commonly takes to the performance of *Karmas* and thus gives rise to the formation of *Vasanas*, are beautifully explained as follows in the *Yoga-Vasishta*.

अनाश्रन्याङ्गभावेन देहभावनया तथा ।

पुत्रदारैः कुटुंबैश्च चेतो गच्छति पीनतां ।

आधिव्याधिविलासेन समाश्वासेन संसृतौ ।

हेयाहेयविभागेन चेतो गच्छति पीनतां ।

स्नेहेन धनलोभेन लोभेन मणियोषितां ।

आपातरमणीयेन चेतो गच्छति पीनतां ।

दुराशाक्षीरपानेन भोगानिल्वलेन च ।
 आस्थादानेन चारेण चित्ताहिर्याति पीनतां ।
 बन्धो हि वासनावन्धो मोक्षः स्याद्वासनाक्षयः ।
 वासनास्त्वं परित्यज्य मोक्षार्थित्वमपि त्यज ।
 मानसीवासनाः पूर्वं त्यक्त्वा विषयवासनाः ।
 मैत्र्यादिवासना नाम्नी गृहाणामलवासनाः ॥

"By a mistaken notion of things as Atma which do not represent Atma, the attachment to the body arises. This leads to the attachment towards wife, children &c. In this manner, the Chitha of man grows in its size. Grief and disease then follow as also desire and aversion. Man still rests contented in his Samsara. His Chitha thus grows in its size. Love towards fair women and greed for wealth, increase the size of Chitha. Ambition, desire for worldly happiness and worldly transactions to secure happiness, further make Chitha bigger by adding more and more Vasanas to it. Bondage arises through the creation of Vasanas and Moksha is secured by their destruction. Therefore, leave off all the Vasanas including even the desire for Moksha. All the mental Vasanas pertaining to desire &c. should be first destroyed and then those pertaining to the external objects. Take up for the time being the good Vasanas which develop sympathy, mercy, generosity, peace of mind &c." Ignorance, illusion, desire, passion &c. are assured to be the real causes for the endless Vasanas man is beset with. But how to get rid of them is the more important and serious question that should immediately engage the attention of man. No one need however feel perplexed here or fear that our venerable forefathers have forgotten to settle this question for us. This in fact is the very subject that is practically explained in all our religious texts. The destruction of Vasanas is the only way to salvation. The whole of the Karma-Kanda of the Vedas deals with this subject alone by way of *Vedic Satras*. Relinquishment of worldly desires and the consequent destruction of the Vasanas are exactly the

real objects of the Satras prescribed therein. This fact has been clearly pointed out in the previous pages, by conclusively proving the Western wickedness in having wilfully caricatured the sacred contents of the Vedas. The Gnana-Kanda under reference, of course discusses the whole subject and furnishes definite philosophical instructions so as to secure complete *theoretical* knowledge of the same. The following few lines from the Mahopanishad and Muktikopanishad will give us a general idea of the point at issue which would suffice for our present purpose.

मोक्षद्वारे द्वारपालश्चत्वारः परिकीर्तिताः ।

शमो विचारस्तन्तोषश्चतुर्थस्साधुसंगमः ।

तत्वावबोध एवासौ वासनातृणपावकः ।

मन एव समर्थं हि मनसो दृढनिग्रहे ।

अराजकस्समर्थस्याद्राज्ञो निग्रहकर्मणि ।

शमं विपं विषेणैति रिपुणा हन्यते रिपुः ।

मैत्र्यादिभिर्गुणैर्युक्तं शान्तिमेति न संशयः ।

मनसोऽभ्युदयो नाशो मनोनाशो महोदयः ।

हस्तं हस्तेन संपीड्य दन्तैर्दन्तान् विचूर्ण्य च ।

अंगान्यंगैः समाक्रम्य जयेदादौ स्वकं मनः ।

उपविश्योपविश्यैकां चिन्तकेन मुहुर्मुहुः ।

न शक्यते मनो जेतुं विना युक्तिमनिन्दितां ।

अंकुशेन विना मत्तो यथा दुष्टमतङ्गजः ।

अध्याद्वाविद्याधिगमः साधुसंगतिरेव च ।

वासनासंपरित्यागः प्राणस्पन्दनिरोधनं ।

एतास्ता युक्तयः पुष्टाः सन्ति चित्तजये किल ।

सतीषु युक्तिष्वेतासु हठात्तन्नियमन्ति ये ।

चेतसो दीपमुत्सृज्य विज्ञिन्वन्ति तमो जनैः ।

"Four sentinels are said to be stationed at the gate of Moksha, namely, Sama or steadiness of Manas, Vichara or philosophical enquiry, contentment and association with the wise. Philosophical knowledge easily destroys the Vasanas as fire destroys dried grass. Manas itself should be employed to destroy its own productions. An anarchist is the proper person to destroy a King. Poison is destroyed by another poison. An enemy is destroyed by his own enemy. Similarly bad Vasanas are destroyed by good ones pertaining to sympathy, generosity, forbearance &c. Man deteriorates if Manas overpowers him. He prospers when he overpowers Manas. Man must somehow first conquer his Manas ; by squeezing his both hands, by biting his teeth or by difficult postures. It is impossible to subdue it by erratic efforts, like a mad elephant without a use of the sharp goad. Study of philosophy, association with the wise, curbing of Vasanas, controlling of breath and similar ingenious processes are adopted for the purpose. When such proper methods are available, it is foolish to take to any other rude processes. It would then be like throwing away the light in the hand and subjecting oneself to darkness."

We have already observed that Vasanas are after all only the inevitable effects of one's own Karmas. The *effect* is no doubt produced by the force of Eswara's Laws. दैवं कर्मफलं प्रोक्तं। The creation of Vasanas both good and bad is thus within the privilege of man himself. He is therefore *responsible* for their creation. The common meaning of the term *Fate* as alluding to complete absence of freedom is incorrect. It simply refers to the Law of Eswara as applied to the formation of Vasanas. Thus far there is no difficulty, But how to *destroy* the Vasanas is the only question to be settled at present. The above quotation enumerates several definite processes for the same. They chiefly refer to the creation of good Vasanas as

antidotes to the bad ones. The creation of good Vasanas could be accomplished only by the performance of good Karmas. Our 14 religious Vidyas are intended for furnishing necessary instructions for this purpose. Man is therefore fully responsible for securing the knowledge of the Vidyas and to perform good Karmas for the purpose of creating good Vasanas which would destroy the bad ones. How now is the performance of Hindu Dharmanas affected by the theories of Free-will and Necessity? The performance of Karmas which produce Vasanas, is the work of man. This establishes *Free-will*. The Vasanas are formed into good and bad ones in accordance with the Law of Maheswara. This establishes *Necessity*. Sri-Sankara clearly explains the whole matter in a single couplet:

आवृत्तैस्तन्यमाश्रित्य देहेन्द्रियमनोधियः ।

स्वकीयार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः ॥

“Body, Indrias, Manas and Budhi are entirely dependent upon Esvara for their existence, but they perform their respective work according to their own inclinations. This is similar to the dependence of all men upon the light of the Sun for their daily transactions, although each one carries on his own work in different manner and in different directions.” Man is quite free to work as he pleases, but the results of his acts are shaped by Esvara. Man is therefore bound to perform good Karmas and to avoid bad ones. Otherwise, the result would be unfavourable to him. Look how reasonably, how scientifically, how usefully and how religiously the whole subject of Ethical philosophy is established here in the universal interest of all living creatures. It is this highly philosophical science of Hindu Ethics that has been all this time ignorantly and insolently condemned by the alien creeds which could not even establish the scientific necessity for their God and the Ethical

sanction for their dogmas. It is now certain that none of these alien creeds is supported by the philosophy of Ethics. Thus, religiously, scientifically or ethically, they contain absolutely

NOTHING.

We have now obtained a general idea of how our religious texts explain in the most scientific and philosophical style the constitution of *Budhi*, *Jegat* and *Esvara*. But what is the original source of these themselves? The *unity* of Bramhan having been constantly noticed in the previous pages, all these three factors are but *Adhyaropas*. As such, all of them must at one time be eliminated by the process of *Apavada*. The *Jegat* having been proved to be the mere creation of the Individual *Budhi* itself, must be understood as already eliminated by *Apavada*. Individual *Budhi* or *Jiva* must also one day merge in the *Esvara* and lose its separate existence. Vide *Skandopanishad*.

देहो देवालयः प्रोक्तः स जीवः केवलः शिवः ।

तुषेण बद्धो व्रीहिस्यात्तुषाभावेन तण्डुलः ।

एवं बद्धस्तथा जीवः कर्मनाशे सदाशिवः ।

पाशबद्धस्तथा जीवः पाशमुक्तः सदाशिवः ॥

"The body of man is the temple of *Esvara*, as the purified *Jiva* is itself the *Esvara*. When rice is covered with husk, it is called paddy. When the husk is removed, it is rice itself. In the same manner, *Sadasiva* covered with *Karmas* is known as *Jiva*. When the *Karmas* are destroyed, He is *Sadasiva* Himself."

This does not demand additional explanation to be understood. But it would certainly frighten and irritate many an ignorant pretender of piety as also some of our sectarian wiseacres. They will not hesitate even to condemn, if necessary the sacred *Upanishad* itself, with all their unphilosophical

ingenuity. Our sacred literature has not omitted to specify their exact position in the field of religion. They are classified into two divisions as follows ; Vide Soota-Samhita.

श्रुतिस्मृतिपुराणानि प्राहुरेकत्वमात्मनः ।
 तथापि परमाद्वैतं नैव वाञ्छन्ति मानवाः ।
 केचित्सामान्यमद्वैतं वदन्ति भ्रान्तचेतसः ।
 विशेषं द्वैतमाश्रित्य न तेषामस्ति वेदनं ।
 द्वैतमेव हि सर्वत्र प्रवदन्ति हि केचन ।
 न ते मनुष्याः कीटाश्च पतंगाश्च घटा हि ते ॥

"*Śrutis, Smritis and Puranas have declared the unity of Atman and yet few men are prepared to accept it. Some foolish people partially admit its truth, while they mostly believe in duality. They are not likely to secure true Gnana. But there are others who totally deny it and openly proclaim duality. They are neither human beings nor even worms. They are mere lumps of clay.*" We have here *partial* dualists and *complete* dualists to whom none of the philosophical instructions furnished in our religious literature would appeal. The exact reasons for this intellectual defect are vividly pointed out in Panchadasi.

प्रतिबन्धो वर्तमानो विषयासक्तिलक्षणः ।
 प्रज्ञामान्द्यं कुतर्कश्च विपर्ययदुराग्रहः ।
 शमाद्यैः श्रवणाद्यैश्च तत्रतत्रोचितैः क्षमम् ।

"Natural obstructions to grasp the truth are many. The existing desire for worldly prosperity is in itself a great obstacle. Next comes incapacity to understand ; then again, unnecessary and illogical objections, animosity and excessive greed. Those could be removed only by practising control of Manas and by acquiring philosophical knowledge." The common defects are clearly exposed here. There is nothing to be surprised now at the prevailing ignorance of our religious subject.

We must now return to our subject. How could the Individual Jiva merge in Eswara? We are already told that the destruction of the effects of Karmas produces this result. कर्मनाशे सदा शिवः । पाशमुक्तः सदाशिवः । What does this mean in plain language?

We have found that Eswara represents the *divine Law* which differentiates and classifies man's Karmas into good and bad according to their merits and converts them into corresponding Vasanas which affect the Budhi of each individual. In the exercise of this function, He is said to enter into the Budhi of all. He is therefore reckoned as the Creator and destroyer of the cosmos of all. There is thus nothing wrong in attributing to Him Omniscience, Omnipresence, Omnipotence &c. But in a scientific consideration of His exact relationship with each Individual, we must be more specific. When a man destroys all his Vasanas, Eswara has no more to do with him. Destruction of all the Vasanas, logically signifies destruction of the Cosmology or Jegat itself. With it, the Jiva is released from all bondage. The conception of Eswara is necessary only to explain the Law of Karma which controls and directs the Jiva. When that necessity is removed by the purification of the Jiva, the conceptions of both the Jiva and the Eswara are eliminated by *Apanada* for that particular individual who has advanced so far in his religious development. It does not certainly mean that all men are freed from the control of the Almighty Eswara. That would be simply stupid. This is exactly what the sacred Skandopanishad declared. The above facts are more clearly explained in Panchadesi thus.

ईश्वरत्वं च जीवत्वं उपाधिद्वयकल्पितं ।

चिच्छायावेशतः शक्तिः चेतनेव विभाति सा ।

तच्छक्त्युपाधिसंयोगात् ब्रह्मैश्वरतां ब्रजेत् ।

कोशोपाधिविवक्षायां याति ब्रह्मैव जीवतां ।

पिता पितामहश्चैकः पुत्रपौत्रौ यथाप्रति ।
 पुत्रादेरविवक्षायां न पिता न पितामहः ।
 तद्वन्नैशो नापि जीवः शक्तिकोशाविवक्षणे ॥

"The conceptions of Jiva and Eswara are explained as consequent on the two conditions of human Budhi known as *Upadhis*. When human Budhi is sufficiently purified and converted into Satwic Maya, the reflection of Bramhan in it is styled *Eswara*. But when Budhi is impure as in ordinary men, the reflection of Bramhan in it is called *Jiva*. The existence of Jiva and Eswara thus depends upon the existence of pure and impure Budhis. When the ideas of son and grand son are gone, those of father and grandfather lose their significance. In the same manner, when the pure and impure Budhis are eliminated the Jiva and the Eswara must vanish." The two *Upadhis* or conditions of Budhi technically styled *Avidya* and *Maya*, represent the impure and pure Budhi of man. They do not refer to anything *external*. The reflections of one and the same Bramhan on both are called Jiva and Eswara. Thus, it is evident that Jiva which is the reflection of Bramhan in impure Budhi, must necessarily become Eswara when the Budhi is purified. Logically, the Jiva is then completely eliminated by *Apavada*. The Jegat and Jiva are now gone; the Eswara alone remains. But the necessity for the postulation of an Eswara to direct and control the Jiva has also ceased when the Jiva is gone. Without the Jiva there is no necessity for an Eswara. The Eswara also is therefore eliminated by *Apavada*. What then remains is just the eternal *unity of Bramhan*. All else is nought.

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥

We shall deal with this eternal Bramhan in the next Section. By the above detailed examination of the three important philosophical factors, namely, Jegat, Jiva and Eswara we have understood several serious facts highly useful for our religious progress. First of all, we have clearly perceived

that the very conception of a *God* according to the alien creeds, does not approach even the conception of an *Eswara* scientifically postulated and eliminated in the end. The God described in the Bible and Quran is an unscientific and unphilosophical non-entity. The creation of a *common* Universe *alike* for all as proclaimed in those books, is nothing short of an unscientific and unphilosophical absurdity. The moral codes alleged to be supplied by that God are not always supported by the fundamental principles of Ethical philosophy. These vital facts are more than enough for our correct knowledge of the worth of all the Anti-Hindu alien creeds. We are now assured beyond a doubt that among the various existing *creeds* in the world, *Hinduism* alone is the most scientific, the most philosophical and the most ethical

RELIGION.

SECTION I X

A. The Unity of Bramhan.

In the order of acquiring religious knowledge, the question of the Unity of Bramhan comes last. Before securing definite ideas about the philosophical character of the three important factors already noticed, namely, Jegat, Jiva and Eswara, it would be impossible to understand the arguments put forward to establish the unity of Bramhan. It would therefore be useless to discuss this subject with all those who are incapable of grasping or are unwilling to accept, the technical explanations already offered regarding the three previous items. The subject in fact is intended only for the benefit of those who have practically eliminated the *Adhyaropa* conceptions of Jegat, Jiva and Eswara by *Apavada*. The philosophical explanations furnished in the Vedas, Upanishads, Puranas and other religious texts regarding this highest technical matter could never be understood by the partial and complete *Dualists* of the absurd sectarian types noticed in the previous Section.

They virtually belong to the inferior intellects overpowered by the worst forms of foolish Adhyaropas.

All the existing alien creeds doubtless fall under this group. They must wait pretty long before they can aspire to come up to the required level to understand this highest truth. They have to qualify themselves by the purification of their own Budhi itself.

शमयैः श्रवणायैश्च तत्रतत्रोचितैः क्षमं ॥

There are no doubt at present a few philosophers in the West who have, by much thought and enquiry expressed some vague ideas somewhat similar to the Unity of Bramhan, styled *Intellectual Intuition* &c. We are not however much interested in their partial views, as we now clearly know that they are not the natural results of the necessary preliminary religious exercises. Besides, we do not stand in need of borrowing. Unhonoured and even despised as we are, we have plenty to give to those who are willing to receive. We are not at all anxious about such matters, but are only sorry that some of our educated young men are still under a delusion about securing philosophical knowledge from the West. To *whom* is the subject under reference explained in our religious texts, is the most important point for consideration here. To the unqualified, the instruction would not only be useless but might prove injurious too. Such instructions are therefore religiously prohibited. Vido Mahopanishad.

आदौ शमदमप्रायैर्गुणैः शिष्यं विशोधयेत् ।

पश्चात्सर्वमिदं ब्रह्म शुद्धस्त्वमिति बोधयेत् ।

अज्ञस्यार्द्धप्रबुद्धस्य सर्वं ब्रह्मेति यो वदेत् ।

महानरकजालेषु स तेन विनियोजितः ।

प्रबुद्धबुद्धैः प्रक्षीणभोगेच्छस्य निराशिषः ।

नास्त्यविद्यामलमिति प्राज्ञस्त्वपदिशेत् गुरुः ॥

"A Guru before teaching his student the nature of Bramhan as constituting everything, should ascertain whether the student is qualified by his practice of Sama, Dama &c, to receive the religious instruction. He who teaches it to the ignorant and quasi-educated is doomed to hell. A wise Guru should therefore teach it only to one who is entirely free from Avidya by the acquirement of knowledge and relinquishment of desires for worldly prosperity."

The necessary qualifications of the Guru are certainly implied here. He should by all means be superior to his Sishya. The modern deceptions by way of preaching Vedantism in the streets by a class of illiterate dupes could never fall within the holy region of Hinduism. There are endless despicable tricks of this kind in this material world which demand the serious attention only of the Criminal department. We have absolutely nothing to do with them. We must however be very cautious in the future as to wherefrom we seek enlightenment. Our deterioration has indeed been pitiable for the past two centuries. The Pandit classes on the one hand and the Western critics on the other have virtually ruined our sacred texts. What are we to do now? Shall we follow any of our older authorities and commentators? We are here constrained to note that no great religious leader worth the name ever attempted to foist his personal views on the public in his exposition of the sacred literature. We may therefore rest assured, that wherever irrelevant personal opinions and unnecessary modifications are freely found the so-called authorities do not deserve to be followed. The best and the safest course is to fall upon the original texts and our own subject-matter.

have practical, simple, complete and convincing explanation of Jiva and Bramhan is furnished in the following few lines of Soota-Samhita, Skanda-Purana. The religious text is the well known logical process of Apavada could never be understood amount of ingenious wickedness or animosity of the absurd set to contradict or ridicule.

इदंबुद्धिश्च बाह्यार्थे त्वहंबुद्धिस्तथाह्वनि ।
 प्रसिद्धा सवेजन्तूनां विवादोत्र न कश्चन ।
 इदमर्थे घटाद्यर्थेऽनाद्यत्वं सर्वदेहिनां ।
 अहमर्थे तथाज्ञत्वं अपि लिङ्गं स्वभावतः ।
 एवं समस्तजन्तूनां अनुमृतिर्व्यवस्थिता ।
 भ्रान्ता अपि न कुर्वन्ति विवादञ्चात्र सत्तमाः ।
 शरीरे दृश्यते सर्वैः इदंबुद्धिस्तथैव च ।
 अहं बुद्धिश्च विप्रेन्द्रास्ततस्ते भिन्नगोचरे ।
 शरीरालंबनावुद्धिरिदमित्यास्तिकोत्तमाः ।
 चिदाबालंबना साक्षादहंबुद्धिर्न संशयः ।
 अचित्वादिन्द्रियाणां च प्राणस्य मनसस्तथा ।
 आलंबनत्वं नास्त्येव बुद्धेश्चाहंमिति प्रति ।
 बुद्धेरचित्वं संग्राह्यं दृष्टत्वाज्जन्मनाशयोः ।
 अहंकारस्य चाचित्वात् चित्तस्य च तथैव च ।
 आलंबनत्वं नास्त्येव सदाहंप्रत्ययं प्रति ।
 तस्मात् चिद्रूप एवाज्ञाऽहंबुद्धेरर्थ आस्तिकाः ।
 अचिद्रूपमिदंबुद्धेरनात्मैवार्थ ईरितः ।
 सर्वदेहेष्वहंरूपः प्रत्ययो यः प्रकाशते ।
 तस्य चिद्रूप एवात्मा साक्षादर्थो न चापरः ॥

"The cognition by Budhi as *Idom* or this refers to some-
 thing *external*. The cognition by Budhi as *Ahom* or myself
 refers to *Atma* or Self. This is doubtless wellknown to all
 living creatures. It is naturally evident that external objects
 such as a pot &c. known as *Idom* are *Non-Atma*; and what is
 known as *Ahom* refers to *Atma* or Self. This clear distinction
 between *Idom* and *Ahom* is known to every living creature,
 and even lunatics do not question this fact. Every one per-

ceives the *body*, only as *Idom*, and *Ahom* is understood as something *different* from the body. The body as cognised by Budhi refers only to *Idom*. The *Ahom* as cognised by Budhi refers certainly to *Atma* which is *Chit* or spirit. The *Indrias*, *Prana* and *Manas* being *Achit* or non-spirit, the Budhi cannot cognise them as *Ahom*. Budhi itself is *Achit* as its birth and death are perceivable. Similarly *Ahomkara* and *Chitha* which are also *Achit*, could never be classed under *Ahom*. Therefore, what is cognised by Budhi as *Ahom*, certainly signifies the *Atma* which is *Chit*. What is cognised by Budhi as *Idom* is *Anatma* and *Achit*. All bodies are associated with this technical *Ahom*. The Budhi of the *Individual* which perceives that one and the same *Ahom* is in the bodies of *all*, perceives the *Atma as Chit*. Such is exactly the meaning of *Atma* and no other."

If carefully read, there is hardly any difficulty in understanding the above explanation which is furnished in the simplest style possible under the circumstances. Every thing except *Atma* is here classed as *Idom* or *external* object. Even what are ordinarily known as *internal* such as the *Indrias*, *Manas*, *Prana*, *Budhi*, *Ahomkara* and *Chitha* are here placed under *Idom*. To the *Atma* or *Ahom* which stands apart from all these as a mere witness, all the imaginable objects are but *Idom*, *external* and *Achit*. This *Atma* is common to *all* the living creatures. It is therefore everywhere and is called *Chit* or animating Supreme Being. Everything else depends upon this *Atma* for its existence. Every religiously inclined person should understand these philosophical facts first. By constant meditation and observation, he must afterwards realise that one and the same *Atma* is in *all* bodies. When his *Budhi* thus actually perceives the *Atma everywhere* he is said to have secured the full conception of the *Atma*, and not till then. This is exactly what the *Unity of Bramhan* signifies in *Hinduism*, although it may be strange and frightful news even to the reputed *Sanskritists* of the West. This does not certainly mean *Monotheistic*, *Polytheistic* or even *Henotheistic*. *Bramhan* must be perceived everywhere as everything. All things should be seen as *full* of *Bramhan* and nothing else, and not as

opposed to two, three or many.

एकत्वं सर्वशब्दार्थं एकशब्दार्थं आत्मनः ।

सर्वत्र परिपूर्णत्वात् एकत्वं प्रतिपाद्यते ॥

We shall notice this fact more fully later on. It is certain now that no ordinary man could secure the conception of Atma without the philosophical knowledge and the prescribed practice. We do not know therefore whether any of the *modern* discoveries of the Western philosophers would sufficiently conform to the religious requirements explained above in our sacred texts several thousands of years ago. We would now boldly contend here that the age of these sacred texts should be traced far beyond the dates fixed for them by Western scholars ignorantly, arrogantly and maliciously. What is after all the grand *Intellectual Intuition* of a German philosopher except some faint conception of the well-known *Samadhi* which is in the mouth of even an illiterate beggar in India? We have various caricatures of Samadhi in India itself. Intoxication by the excessive use of narcotics is taken for Samadhi by the vulgar classes who are given up to drink and debauchery. Samadhi is however the highest and the final process among the eight well-known *Angas* of Yoga. Without actually digressing here, we shall briefly notice the nature of these eight *Angas*, so that our beloved readers may easily follow us wherever we may have to refer to the practice of Yoga. As Samadhi comes last, to induce us to believe in Western *Intuitions*, we must have the assurance that the seven previous processes have been understood and practised. Otherwise, all such Intuitions would be mere

DELUSIONS.

The 8 Angas of Yoga.

These have been explained in pages 98 to 164, Volume II of my book. Yama, Niyama, Asana, Pranayama, Pretyahara, Dharana, Dhyana and Samadhi are the 8 Angas. (1) *Yama* consists of 10 items namely, Ahimsa or harmlessness, truthfulness, non-stealing, chastity, mercy, sincerity, forgiveness, self-control, holy food and purity of heart and body. (2) *Niyama* also consists of 10 items namely Tapas, contentment, Theism, charity, worship of Eswara, Srevaṇa or study of philosophy of the religion, aversion to irreligion, determination, Japom and Vretom or practice of devotion. (3) *Asanas* or postures conducive to the practice of Yoga. (4) *Pranayama* or the regulation of breath. (5) *Pretyahara* or introspection by turning the mind from external objects. The last three go together and shall be separately noticed. The first two namely, Yama and Niyama practically exhaust all the moral and religious duties required of man in any country which deserves to be called civilized. The special attention of our readers is here drawn to the glaringly pitiable fact that the very first duty among so many enumerated here, namely, *Ahimsa*, is itself conspicuously absent in every alien creed in the East, West, North and South of India. It is sheer blasphemy to call by the name of *Religion* any such creed which is raised upon beastly

H I M S A .

one and *harana, Dhyana and Samadhi.*

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exactly what t

though it may नैजोबिन्दूपनिषत् ॥

puted Sanskritisपनो याति ब्रह्मणस्तत्रदर्शनात् ।

Monotheistic, Po

मरणं चैव धारणा सा परा मता ।

must be perceive

be seen as full ।ति सद्रूत्या निरालंबतया स्थितिः ।

ध्यानशब्देन विख्यातः परमानन्ददायकः ।

निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः ।

वृत्तिविस्मरणं सम्यक् समाधिरभिधीयते ॥

"Wherever Manas goes or whatever it perceives, must be *perceived* as Bramhan itself. That Bramhan must then be meditated upon by the Manas. Such a meditation is called *Dharana*. The next step is to meditate solely upon the conception 'I am that Bramhan itself.' This is the most blissful form of meditation styled *Dhyana*. By a steady continuation of this *Dhyana*, with full concentration, even the *thought* of *Dhyana* will in course of time be forgotten. That state is called *Samadhi*."

We have here two allied and important processes to be undergone namely *Dharana* and *Dhyana* *before* one could approach *Samadhi* whose false imitation is probably the boasted *Intellectual Intuition* of the West. Now, what is meant by *perceiving* Bramhan in everything the Manas perceives ? ब्रह्मणस्तत्र

दर्शनात् । It is this very *Dharana* intensified that is *Dhyana*. *Dhyana* intensified and vanishing in thought is *Samadhi*. The most vital question here is the perception of Bramhan in everything to *start with* *Dharana* itself. How was the *Intellectual Intuition* of the West discovered *without* *Dharana* and *Dhyana*, all at once ? Mere forgetfulness and loss of memory must end only in *sleep*. What then is the difference between the *Intellectual Intuition* and *sleep* ? If there be no difference, all living creatures are daily practising *Intellectual Intuition* or *Samadhi*, and no philosophical and religious instructions are needed for the purpose. It is here that the scientific and philosophical importance of Hinduism is unmistakably and unquestionably displayed. If the exact difference between *Samadhi* and *sleep* could not be clearly pointed out, all the *Yogic* processes prescribed would be in vain. Our modern orthodoxies have no idea of the subject at all. Evidently they could not perceive Bramhan wherever their Manas goes. They may perhaps realize Bramhan in *lucre* and similar objects

which they are fond of. Other things may smell badly and no Bramhan could be realised in them. The Intellectual Intuitionist of the West would not condescend to recognise the importance of Dharana and Dhyana as the preliminary requirements for his Intuition. But what is his answer to the question here raised? If he could not answer it satisfactorily, his boasted Intellectual Intuition must inevitably end in falsehood and in profitless.

SLEEP.

Samadhi and Sleep.

We have already noticed in the previous Section that all the Vasanas of man along with his Budhi remain latent in sleep in an unmanifested form, the Vasanas being not in the least affected in their form or degree, The same is the result even when the memory is lost by excessive intoxication or by other causes. Every one rises up after sleep with all the Vasanas he possessed before going to sleep. Temporary loss of memory and sleep could not help man religiously and philosophically. If Samadhi serves only as a sleeping dose, its religious and philosophical value is nil. Similarly what is the utility of Intellectual Intuition if it represents only another form of sleep? There are already too many ways of producing sleep with the aid of narcotics which ruin human constitution. Why then add more in the false name of religion and philosophy? What is the actual nature of Samadhi as explained in the sacred literature? Vide Mahopanishad ;

सलिले सैन्धवं यद्वत्साम्यं भवति योगतः ।

तथाङ्गमनसोरैक्यं समाधिरभिधीयते ।

यदा संक्षीयते प्राणो मानसं च प्रलीयते ।

तदा समरसत्वं यत्समाधिरभिधीयते ।

यत्समत्वं तयोरत्र जीवाङ्गपरमाङ्गयोः ।

समस्तनष्टसंकल्पः समाधिरभिधीयते ।

प्रभाशून्यं मनःशून्यं बुद्धिशून्यं निरामयं ।

सर्वशून्यं निराभासं समाधिरभिधीयते ॥

"Salt put in water dissolves itself and becomes one with water. Similarly, Manas and Atma should become one, then it is known as *Samadhi*. When Prana ceases and Manas merges in Atma and both become one with Atma, it is called *Samadhi*. When Jiva and Atma become one by the destruction of all the Samkalpas, it is known as *Samadhi*. *Samadhi* is indeed a state in which Manas, Budhi, light, glory, defect and everything else imaginable completely vanish."

We could now easily perceive here that *Samadhi* though a state in which all the Samkalpas vanish along with 'Budhi and Manas, it is not an *involuntary* product as sleep. Every one gets sleep without much effort, but few could boast of *Samadhi*. This fact none can deny. *Samadhi* is the result of much preliminary training. It is a *positive* process which terminates also in a highly *positive* state. Now, how could Samkalpas, Budhi, Manas and every item in the cosmological conception of man possibly vanish except in actual sleep? When man is in his waking state, how could he venture to say that he does *not* perceive and feel all that is going on around him? This no doubt is a serious matter which questions even the possibility of a state of existence philosophically styled *Samadhi*. Ordinary Physiology and Psychology could not easily recognise it. What then does the destruction of Samkalpas, Manas &c refer to here? Vide Mahopanishad.

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनं ।

संपन्नञ्चेत्तदुत्पन्ना परा निर्वाणनिवृत्तिः ॥

"The conception in the Manas of the existence of external objects must be removed from the Manas, by the *knowledge* of their *non-existence*. If this process is completely accomplished, it secures Nirvana or freedom from bondage."

It is clear now that there is high class intellectual work to be *positively* done here. Neither natural nor artificial forgetfulness could accomplish the object of removing the innumerable mental conceptions man has formed for himself from time immemorial. Vide Panchadesi.

नाप्रतीतिस्तयोर्बाधः किन्तु मिथ्यात्वनिश्चयः ।

नोचेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्ततो जनः ॥

“By the removal of objective conceptions from the Manas, it is not meant that one should not *perceive* anything when he looks at it. It means that he must by his intellectual exercise feel convinced of its actual non-existence. Otherwise, everyone could secure salvation without any effort, either by sleeping or by losing consciousness in any other manner.” We are now constrained to *seek* the available practical processes useful for removing the endless illusory conceptions already sticking on to the Manas of man and causing all the existing miseries to him. It is no unpractical and useless work to discover and practise them, although it is thoughtlessly condemned as such, in this age of mania for mere material progress. How could material prosperity alone satisfy the real requirements of the intelligent species called man? Logically, even the modern education, fine arts and many other branches of intellectual training now recognised as useful, do not fall under mere material progress. Why then foolishly criticise everything pertaining to Hinduism without the least knowledge of the subject? We know by this time that the Western ideas of material prosperity consist only in heaping wealth and in destroying human beings and dumb animals by improved methods of applying brute force. In fact, the modern craziness for material progress has altogether forgotten the real progress of man. The boasted civilization of the West is virtually going to

D O G S .

How to attain Samadhi.

Surely, no alien religious literature up to date, contains anything on this most important matter. Unless any religious creed is raised on this vital foundation, it must necessarily collapse very soon. Where then on the surface of this earth could we now find anything truly religious except in the arrogantly despised Hinduism? The exact processes for destroying the illusory ideas which have long accumulated and are every moment accumulating in the Manas of man, are distinctly enumerated and clearly explained all over our religious literature. There is no religious meditation and no religious ritual prescribed therein that does not contribute its quota to lead man in the direction of Samadhi. Vid अन्नपूर्ण and मुक्तिक Upanishads.

यावद्विलीनं न मनो न तावद्वासनाक्षयः ।

न क्षीणा वासना यावच्चित्तं तावन्न शाम्यति ।

यावन्न तत्त्वविज्ञानं तावच्चित्तशमः कुतः ।

यावन्न चित्तोपशमो न तावत्तत्त्ववेदनं ।

यावन्न वासनानाशः तावत्तत्त्वागमः कुतः ।

यावन्न तत्त्वसंप्राप्तिः न तावद्वासनाक्षयः ।

वासनाक्षयविज्ञानमनोनाशा महामतेः ।

समकालं चिराम्यस्ता भवन्ति फलदा मताः ।

त्रय एव समं यावन्नाम्यस्ताश्च पुनः पुनः ।

तावन्न पदसंप्राप्तिर्भवत्यपि समाश्रितैः ।

त्रिभिरेतैश्चिराम्यस्तेर्हृदयग्रन्थयो दृढाः ।

निःशंकमेव न्रुव्यन्ति विसृजेदात् गुणा हव ।

जन्मान्तरशतान्यस्ता मिथ्या संसारवासना ।

सा चिराम्यासयोगेन विना न क्षीयते क्वचित् ।

सम्यगालोचनात्सत्यात् वासना प्रविलीयते ।

वासनाविलये चेतः शममायाति दीपवत् ।

सन्त्यक्तवासनान्मौनादृते नास्त्युत्तमं पदं ॥

"There are three processes which when practised simultaneously produce beneficial results. They are, destruction of Vasanas, destruction of the outgoing tendency of Manas, and the acquirement of Tatwa-gnana. Until the force of Manas is curbed, Vasanas will not diminish; and vice versa. Until Tatwa-gnana is secured, the force of Manas will not abate; and vice versa. Until Vasanas are reduced, no Tatwa-gnana could be secured; and vice versa. Unless all the three processes are simultaneously practised, the goal could not be reached for hundreds of years. If all the three are practised together for a long time, every knotty perversion of the heart will be broken and destroyed, as a rope is broken when all its threads are broken. The illusory Vasanas, pertaining to Samsara being the net result of hundreds of previous lives, they will not vanish without pretty long practice of Yoga. Vasanas will get destroyed only by proper philosophical meditations. When Vasanas disappear, Manas will cease to work, like a lamp which will be extinguished when the oil is exhausted. Without such a destruction of Vasanas and Manas, the highest state of bliss could never be attained."

The three *intellectual* processes prescribed for religious advancement are here explained as necessary to be practised *simultaneously*, because they mutually affect each other. The acquirement of *Tatwa-gnana* is however the most important among them as that alone could destroy the Vasanas long remaining accumulated. The loss of Vasanas of course soon renders the Manas tranquil. No pretended devotion that does not serve to reduce the Vasanas and to produce tranquility of Manas could therefore be recognised as *religious*. Every religious rite prescribed in Hinduism is certainly based upon these two useful objects. If the modern orthodoxies and Pandits could not explain the technical significance of the rituals at present, they are at full liberty to retire from the

field and to study their religion leisurely. Under the present circumstances, no sensible Hindu would feel their loss temporarily or even permanently. The Western Sanskritists, Historians and even philosophers could no more be permitted to take undue advantage of the ignorance of our pseudo-pandits and to freely ridicule our scientific religion with impunity. We are now certain that the various religious rituals prescribed in Hinduism are intended to destroy the bad Vasanas of man by serving as *antidotes*. They are never too many, as human varieties and their various cosmological conceptions are equally innumerable. Vide Bhagavatam XI-3-44.

कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥

"Like medicine for disease, the religious Karmas are prescribed as *antidotes* to the effects or Vasanas of the acts of man".

This is clear proof of the highly philosophical meaning every religious ritual is practically intended to convey. Otherwise, the religious Karmas could not serve as antidotes for the purpose of destroying the endless and powerful Vasanas man is beset with. How much of disgraceful abuse have we hitherto been subjected to from the alien creeds who have up to date not an atom of true religious ritual to boast of. The self-imposed religious authorities in the land who are now incapable of enlightening the Hindu public of the exact philosophical import of every ritual, deserve only to be treated as treacherous and dangerous imposters and to be immediately

D I S M I S S E D .

We can now clearly understand here that it is a long way off even for a religious Hindu to take up the technical *Dharana* under reference, as it demands the perception of every object as Bramhan. *Samadhi* is thus a longer way off, still. The story of king Parikshit in the Bhagavatam noticed in Section 15 stands *below* the stage of Dharana. The King is Itihaisically described only as *trying* to identify the conception of Bramhan secured within himself, with the Bramhan remaining in all other human beings.

स एष लोकविख्यातः परीक्षित इत्यमुः ।

पूर्वदृष्टमनुध्यायन् परीक्षेत नरोन्निहः ॥

It is therefore absolutely useless for our present purpose to make further enquiries about the Intellectual Intuition of the Western philosopher who would not recognise or even understand the necessity for the numerous preliminary practices prescribed in our religion. He evidently wants to treat it only as a philosophical fun. We have thus far noticed Western Philosophy simply to show that the ultimate principle of philosophy is yet unknown to the Western Philosophers. We are not however anxious that they should borrow anything from us for their use. But we are certainly anxious that our beloved readers should clearly understand that a false admiration for Western Philosophy somehow created among a few of the English educated Hindus of the present day, is due only to the utter ignorance of our own Philosophy which is highly religious and practically useful to all mankind. There are no vague imaginations or profitless varieties of opinions expressed without any regard for the religious welfare of man, as we find in Western Philosophy. We shall therefore confine ourselves hereafter to our religious philosophy for the immediate benefit of our beloved readers.

How to perceive Bramhan in everything?

We must here begin with the *Dharana* noticed before. One is required to see Bramhan in everything perceived. How? By the knowledge and conviction as already stated, that all things perceived including one's own body, Manas, Prana, Indrias, Budhi, Ahomkara, Chitha &c. which are Achit and Anatma, are non-existent. First of all, how could everything we actually perceive, feel and conceive, be perceived as non-existent? Again, if all these things are actually non-existent, how to perceive Bramhan in them? यत्र यत्र मनोयाति ब्रह्मणस्तत्र

दर्शनात् ॥ These two points demand clear explanation. Without understanding them correctly, it is useless to proceed further. We have explained in detail in the previous Section that the cosmological conception of each individual is his own creation. If he does not create, it is non-existent as in sleep. But the difficulty is in his *waking state* where he cannot help seeing things which appear before him owing to the force of his own Vasanas. Once they appear, how to perceive them as Bramhan? This is exactly the philosophical question here. We have already understood two distinct philosophical facts in this connection. One is that the cosmology of each individual is his own creation in accordance with the net result of his previous Karmas. The other is that the cosmology itself consists only of mental modifications of each individual. The following from Nada-bindu Upanishad is worth noting here.

उपादानं प्रपञ्चस्य मृत्माण्डस्येव पश्यति ।

अज्ञानं चेति वेदान्तैः तस्मिन्नष्टे क्व विश्वता ।

यथा रज्जुं परित्यज्य सर्पं गृह्णाति वै भ्रमात् ।

तद्वत्पत्यमविज्ञाय जगत्पश्यति मूढधीः ।

रज्जुखण्डे परिज्ञाते सर्परूपं न तिष्ठति ।

अधिष्ठाने तथा ज्ञाते प्रपञ्चे शून्यतांगते ।

देहस्यापि प्रपञ्चत्वात् प्रारब्धावस्थितिः कुतः ॥

"A fool looking at the universe, ignorantly thinks that it is made of some raw materials like a pot made of clay. But his ignorance could be removed by the study of Vedanta and his Jégat also would then Vanish. The fool sees the Jégat without understanding the truth, like one mistaking a rope for a serpent. When the nature of the rope is known, the mistaken serpent vanishes. As one's own body is included in the conception of his Jégat, that also vanishes, and there is no more Prarebdfa for him or the bondage caused by the illusory Vasanas."

The foolish idea of a *common* Jegat for all *alike* made of some *gross* materials and created by a Personal God as mentioned in the Bible and the Quran, is ridiculed in every page of our religious literature. The sectarian Vaishnavites and Saivites in our own land who have unnecessarily receded from the Vedic Hinduism, are in this matter, no better than the alien creeds. Again, Vide Nirvana Prekaranom, Yoga-Vasishta Sarga 56.

अभित्तित्रिजगच्चित्रं कुरुते चित्तचित्रकृत् ।

चित्तचित्रकरेणादौ चित्रं चित्रं विनानितं ।

पश्चात्भित्तिः कृता व्योमरूपा चासावहो भ्रमः ।

चित्तचित्रकृतश्चित्रे सस्थिताश्चित्रपुत्रिकाः ।

मित्यभावादनाकारा बहिस्त्रिभुवनादिकाः ॥

“The painter named Chitha, paints the picture of the three Jegats without a wall to paint on. Chitha the painter first of all goes on painting picture after picture without the wall, and afterwards creates a wall of Akasa for his pictures. The whole affair is but a great delusion. It is thus, that all the painted figures appear in the picture painted by the Artist named Chitha. As the basic wall itself is non-existent, the three Jegats and all their details depicted have in reality no form at all ’

The above description explains vividly, poetically and exquisitely the non-existence of the illusory cosmological conceptions of man. What a gulf between the display of extremely philosophical and literary attainments here and the glaring exhibition of the utter poverty of both in the account of creation furnished in the Bible and the Quran? And yet, look how arrogantly our sacred literature is condemned as Mythological and barbarous.

Who is Chitha the confounded Artist ?

Vide Sarga 101 ;

चिन्तैव चित्तमित्याहुः संकल्पेतरनामकं ।
 पुनर्जननयोग्या या वासना, घनवासना ।
 सा प्रोक्ता चित्तशब्देन न सा तज्ञस्य विद्यते ।
 यया वासनया तज्ञाः विहरन्तीह कर्मसु ।
 तां त्वं सत्याभिधां विद्धि पुनर्जननवर्जितां ।
 मूढं चित्तं चित्तमाहुः प्रबुद्धं सत्त्वमुच्यते ।
 अप्रबुद्धा हि चित्तस्थाः सत्त्वस्थास्तु महाधियः ।
 भूयः प्रजायते चित्तं सत्त्वं भूयो न जायते ।
 एकं वस्तु जगत्सर्वं चिन्मात्रं वारिवांबुधिः
 तदेव स्पन्दते घीभिः शुद्धवारिव वीचिभिः ।
 ब्रह्म चिन्मात्रममलं सत्त्वमित्यादिनामकं ।
 यद्वीतं तदिदं मूढाः पश्यन्त्यङ्ग जगत्तया ।
 ब्रह्मादौ तृणपर्यन्ते पदार्थनिकुरंश्चके ।
 सत्तासामान्यमेतद्यत्तमाद्यानमजं विदुः ।
 चित्स्पन्द एव सर्वस्वं सर्गे तस्माद्धि संसृतिः ।
 सर्गश्चित्स्पन्दमात्राद्वा सम्यग्दृष्टौ विलीयते ।
 उदेत्यसम्यग्दृष्टीनां रज्ज्वां सर्पभ्रमो यथा ॥

"Chitha means Chinta or thinking itself. Samkalpa or imagining is also another name for it. Strong Vasanas, which produce future births are alluded to by the term Chitha. The wise people have no such Chitha. The Vasana that actuates

them to do Karmas, belongs to a different variety which produces no more births and is styled *Satya*. Ignorant Chitha is called *Chitha*; the awakened and the enlightened Chitha is styled *Satwa*. Those who possess Chitha are unwise; those who own Satwa are extremely wise. Chitha produces birth again, but Satwa does not. The whole Jegat is simply the single Chit, as the whole ocean is water itself. Such a Chit itself when agitated by *Budhi* appears as Jegat, as the waters of the ocean when agitated, themselves appear as waves. Bramhan which is known as Chit, pure Satwa &c. is itself perceived by the stupid as Jegat. From Bramha downwards up to the grass, everything is the eternal Atma which is Sathasamanya or the common basis for everything. The whole Jegat is but the appearance of Atma or Chit in its *agitated* condition, and all the Samsara is the product of such an agitation. When this agitation is carefully observed and scrutinised, it immediately vanishes. But when carelessly observed, it produces delusion, like the appearance of a serpent in the rope."

The above points out clearly *who* could see Bramhan in everything and *who* could not; as also *how* it is seen and how it is unseen. Those who possess foolish Chitha could not see, and those who possess *Satwa* or *Satya* which refers to Bramhan itself, could alone see Bramhan in everything constituting the Jegat. The instrument used for seeing here is said to be Satwa whose technical significance as explained here could not be ignored. Those who do not possess this instrument and those who do not care to secure it, have no right to question this highly philosophical truth. The creation of the Jegat is here explained as the work of *Budhi* by agitating the quiescent, as waves are produced in the ocean. Though the ceptions of or asseparate from the ocean, they are of the same ly philosophical ocean contains, namely water. The more appropriate exhibition of gy is the well-known illustration of the rope and tion furnish mentioned in the quotation itself. "रज्जौ सर्पप्रमाणे" how arrogant logical and big this is called *Vivarta*. Vide Panchadesi.

अवस्थान्तरभानन्तु विवर्तो रज्जुसर्पवत् ।।

निरक्षेप्यस्त्यसौ व्योम्नि तलमालिन्यकल्पनात् ।

ततो निरंश आनन्दे विवर्तो जगदिष्यतां ॥

"Vivarta as a cause refers to the mere *appearance* of a change without an actual change. It is like attributing space and blue colour to Akasa which contains neither. In the same manner, the Jegat is said to appear in the Blissful Bramhan which is devoid of parts and form." That the delusion known as *Vivarta*, is not a physical impossibility is nicely shown in the illustration of Akasa which is the best available analogy for the formless Bramhan. Space and blue colour are actually absent in the abstract conception of *Akasa* which virtually represents *nothingness*. In the same manner, in the illustration of the rope and the serpent it is clearly shown how the mistake referred to affects human mind seriously with great force. In this illustration the rope stands for Bramhan. Without the rope, the serpent will not appear, and the rope will appear only as a serpent and *not* as a pot or an elephant. There is thus a sort of *limitation* as to how the rope could appear to human Budhi. Similarly, Bramhan could only appear as the Jegat by the mistake caused by human Budhi. When this mistaken Budhi is purified, it becomes Satwa or Satya which perceives Bramhan all over the Jegat. The question *how* it perceives, still recurs here to some extent. Chitha is said to produce the Jegat, and Satwa or Satya perceives Bramhan in it.

What is Satwa or Satya ?

Vide Niruktom ; सत्यं-सत्सुभवं-भवेच्छन्दसि । That which directly originates from Sat or Bramhan is *Satyom*. That which is secured by the knowledge of the Voda is *Satyom*. The *Avyakta* or Saguna Bramhan which represents Bramhan itself viewed as combined with its Sakti is referred

to here. This technical term Satyom is commonly used in many a sacred text in this sense. ऋतं सत्यं परं ब्रह्म, इति श्रुतेः ।

Bhagavatam Skandha I-1-1 'सत्यं परं धीमहि' । Vide also Ramayanom, Bala-Kanda, 6-36: Satya is Itihasically described as the centre of Ayodhya in which Desaretha stationed himself and ruled the country.

। सा योजने च द्वे-भूयः सत्यनामा प्रकाशते ।

यस्यां दशरथो राजा वसंजगदपालयत् ॥

Ayodhya itself represents the divine city of the Devas. देवानांपुरयोऽस्या इति श्रुतेः । Vide also Padma Puranom in which Ayodhya is described as the region fit for the residence of those who meditate upon *Avyakta-Bramhan*. It is said to be situated beyond the *Vireja* which itself means Satwa free from Raja and Tama.

। विरजायाः परव्योम्नोः हन्तरं केवलं स्मृतं ।

तत्स्थानमुपभोक्तव्यं अव्यक्तब्रह्मसेविनां ।

। तन्मध्ये नगरी दिव्या सोऽयोध्येति प्रकीर्तिता ॥

The knowledge of Saguna-Bramhan is alluded to by Satya. This refers to the glories of Bramha-sakti representing the 24 Tatwoms constantly noticed in the previous pages. The whole of human cosmology is reduced to 24 basic principles called Tatwoms which represent the glories of Saguna-Bramhan. When man secures the knowledge of these Tatwoms, he could easily trace all the conceptions constituting his whole cosmology to these 24 Tatwoms. He thus indirectly traces them to Bramhan itself. This is exactly the significance of the philosophical process of *seeing* Bramhan in everything. The same idea was found expressed in Bhagavatom also as we have already noticed in Section 15. The knowledge of Vaasudeva therein explained practically amounted to the conversion of the foolish Chitha of man into the purified Satwa or Mahat Tatwa.

यत्तत्सर्वगुणं स्वच्छं शान्तं भगवतः पदं ।

यदा ह्यर्वासु देवास्तानि चित्तं तन्महदात्मकं ॥

In plain language, all this means that man should destroy all his bad Vasanas as they form the chief and undesirable ingredients in his own cosmological conception. The beastly passions and worldly desires which are associated with his conception of the Jegat form the major portion of his cosmology. When they are gradually destroyed, the "hugo" misconception of the Jegat will begin to diminish in size. The real Atma remaining hidden by the impurities of *Budhi* will then slowly begin to shine and disclose that all the previous illusion was but foolish *Adhyaropa*. Vide the following from Mahopanishad.

अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।

बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ।

अतस्तौ मायया क्लृप्तौ बन्धमोक्षौ न चावनि ।

निष्कले निष्क्रिये शान्ते निरवधे निरञ्जने ।

अद्वितीये परे तत्त्वे व्योमवत् कल्पना कुतः ।

"The belief in the existence as well as the belief in the non-existence of objects are the characteristics of *Budhi*, but never those of the eternal Atma. *Bandha* and *Moksha* are therefore the illusory creations of *Maya*. How could any *Sankalpa* originate from the Ultimate Entity which is ever tranquil and non-dualistic and also free from all qualities like the *Akasa*?"

The purification of one's own *Budhi* by sacrificing the bad Vasanas in the fire of *Gnana* is exactly the work to be done for the annihilation of the unphilosophical conceptions of the Jegat and their consequent miseries. It is this high class intellectual work that is detailed in the whole of the *Karma-Kanda* of the Vedas, by way of religious rituals which are by the grace of our modern Pandits and the Western Sanskritists, ridiculed at present as the barbarous display of the Vedic

Indian's unwisdom. It is now logically establishe^d that the Unity of Bramhan could not be perceived without actually performing every detail of the religious work prescribed for the purpose. Each man of course has to select for himself the appropriate religious Karmas to destroy his own Vasanas. These Karmas must thus differ according to the cosmology of each man. Religious practice for all *alike* as prescribed in the alien religions, is therefore as illogical and absurd as their account of the creation of the Universe itself. The main, and only object of all our religious rituals is to secure Gnana, by the discovery of Bramhan and of its Unity. By what means do these rituals help us in attaining the final goal are, unmistakably expressed by the two well-known terms—namely, *Bhakti* and *Vyragya*.

What is Vyragya?

Vyragya is commonly understood as aversion to worldly pleasures. But all people have a natural longing for those pleasures. Why should anyone then feel averse to them, and how? These are serious doubts that would certainly arise here. Unless reasonable explanations are offered, no one could be induced to act against his natural and pleasure-giving inclinations. Every religious authority that preaches Vyragya as a religious duty, is bound to explain the reasons for its necessity. Our modern Pandits and orthodoxies could hardly convince the innocent masses of the importance and benefits of Vyragya. Vyragya is in fact a bug-bear to the self-imposed authorities themselves. All the talk about it amongst them is sheer deception. There are of course many ways in which pretended Vyragya is too often exhibited, but we have nothing to do with them. The Western Historians and Christian Missionaries have all along been criticising the very idea of Vyragya among the Hindus as a remnant of ancient barbarism. It is invariably condemned as useless and meaningless asceticism practised by the stupid and the illiterate. Are the modern religious authorities now prepared to retort? Who knows?

A philosophical insight into the actual miseries of Sam-sara is insisted on in every religious text we own. Similarly, every religious ritual demands the sacrifice of undesirable passions and desires which are symbolised in the very materials used for the ritual. All such things are conspicuously absent in every alien creed. The necessity for the practice of Vyragya is established by proving the actual miseries which man's passions and ambitions are sure to produce unless they are properly curbed. Without a certain amount of Vyragya man cannot get on smoothly even in his worldly transactions, much less secure anything profitable, in the field of religion. But how to practise Vyragya? It is more or less a negative process. Man has to avoid unworthy desires and check his dangerous passions. How? The evil consequences of such desires and passions should first be clearly understood, and a natural aversion to them should then be strongly felt. Highly interesting and informing explanations are abundantly available in our sacred texts, for all those who would condescend to read and understand them. Vide the following few lines from Yoga-Vasishtha, Upasana and Nirvana Prakaranams.

संसक्तिर्द्विविधा प्रोक्ता बन्धा बन्ध्या च राघव ।

बन्ध्या सर्वत्र मूढानां बन्धा तत्त्वविदां निजा ।

आद्यतत्त्वावबोधेन हीना देहादिवस्तृजा ।

भूयः संसारसक्तिर्या दृढा बन्ध्येति कथ्यते ।

आद्यतत्त्वावबोधेन सत्यभूतविवेकजा ।

बन्धा हि कथ्यते सक्तिर्भूयः संसारवर्जिता ।

भोगा विषयसंभोगा भोगा एव फणावतां ।

दशान्येव मनाक् स्पृष्टा दृष्टा नष्टाः प्रतिक्षणं ।

अन्तकः पर्यवस्थाता जीविते महतामपि ।

चलन्त्यायूंषि शाखाग्रलंबांबूनिव देहिनां ।

जीर्यन्ते जीर्यता केशा दन्ता जीर्यन्ति जीर्यतः ।

क्षीयते जीर्यते सर्वं तृष्णैवैका न जीर्यते ।
 आपातमात्रमधुरा दुःखपर्यवसायिनी ।
 मोहनायैव लोकस्य लक्ष्मीः क्षणविल्लासिनी ॥

“Attachment in general is of two varieties. One is acceptable and respectable, the other is barren and stupid. The former pertains to the wise and the latter to the unwise. The stupid attachment is the strong attachment to one's own body and to other worldly affairs without the least interest in securing Atma-gnana. The wise attachment refers to the intelligent enquiry for securing Atma-gnana which puts a stop to future births. Bhoga or enjoyment refers to the enjoyment of worldly pleasures. It is like the Bhoga or hood of a venomous serpent itself. Both of them bite when touched in the least. But when they are carefully observed, they soon disappear. Death always stands near even great men, and life is as unstable as a drop of water hanging at the tip of a leaf in the branch of a tree. Decrepitude brings on loss of hair, loss of teeth, loss and decay of everything, except the loss of greed. Acquirement of wealth is no doubt pleasing in the beginning, but its end is painful. Wealth is unsteady and always causes delusion to all.”

The religious Mantras for Homas and Satras often, close with the words इदं न मम ‘this no more for me’, conveying thereby the assurance or determination that what is sacrificed is once for all sacrificed. Such is the value of Vyragya as recognised for religious advancement. The above observations pertaining to the vicissitudes in human life which are daily experienced, could not be ridiculed all at once, for the simple reason that they are found mentioned in the sacred texts of the Hindus. The Western Sanskritists, if for nothing else, should be ashamed of themselves, for not having hitherto appreciated even the excellence of such high class literature. The Western Vyragya is at present undoubtedly centred in unlimited

G R E E D .

What is Bhakti?

That Bhakti could not be reduced to the Love of alien creeds has been pointed out several times before. Nor could it be explained away as something so vague as to be easily pretended by mere external shows, although that is exactly what we generally find everywhere. The following from Skanda-Purana, Avanti-Khanda furnishes a scientific and complete explanation on the subject.

त्रिविधा कथिता ह्यत्र भनोवाक्काय सम्मता ।
 लौकिकी वैदिकी चान्या भवेदाध्यात्मिकी तथा ।
 ध्यानधारणया बुद्ध्या रुद्राणां स्मरणं हि तत् ।
 रुद्रभक्तिकरी चैषा मानसीभक्तिरुच्यते ।
 ब्रतोपवासनियमैः यतेन्द्रियनिरोधिभिः ।
 कायिकीभक्ति रुद्रस्य ज्ञानध्यानस्य धर्मिणां ।
 गन्धमाद्यैश्च विविधैः घातुभिश्चोपपादिता ।
 महेश्वरं पुरस्कृत्य भक्तिस्सा लौकिकी मता ॥
 वेदमन्त्रहविर्यागैः या क्रिया वैदिकी मता ।
 अग्निभूम्यनिलाकाशनिशोकरदिवाकरान् ।
 समुद्दिश्य कृतं कर्म तत्सर्वं दैविकं भवेत् ।
 आध्यात्मिका तु द्विविधा रुद्रभक्तिः स्थिता मुने ।
 सांख्याख्या यौगिकी चान्या विभागं तत्र भेदश्रुणु ॥
 चतुर्विंशति तत्त्वानि प्रधानादीनि संख्यया ।
 अचेतनानि योज्यानि पुरुषः पञ्चविंशकः ।
 चेतनः पुरुषो भोक्ता न कार्यं तस्य कर्मणः ।

रुद्रः षड्विंशकः कर्ता सर्वज्ञश्चेतनः प्रभुः ।

रुद्रतत्वाधिकञ्चापि ज्ञानतत्त्वं विदुर्बुधाः ।

संख्ये कृता भक्तिरेषा सद्भिराध्यात्मिकी मता ।

प्राणायामपरी नित्यं ध्यायते नियतेन्द्रियः ।

धारणां हृदये धृत्वा ध्यायते यो महेश्वरं ।

योगजा मानसी व्यास रुद्रभक्तिः परा स्मृता ॥

“Bhakti is generally classified into that which is practised through Manas, word and deed. It is also classified into Lowkik, Vydic and Adhyatmic. Meditation of Rudra by Dharana and Dbyana is called *Manasic*. Fasting, control of the senses and other religious practices by those who meditate upon Rudra who deserves to be meditated upon through Gnana, is *Kayiki* or pertaining to the body. Worship of Maheswara with flowers, scents &c. is styled *Lowkiki*. That which is practised by the use of Vedic Mantras and by the performance of Satras, is known as *Vydic*. The worship of Devas or the divine bases of Tatwoms styled Agni, Bhoomi, Anila, Akasa, Nisakara and Divakara, is called *Dyvic*. The Bhakti towards Rudra which is Adhyatma is of two varieties namely, that which pertains to Sankhya, and that which refers to Yoga. *Sankhya* refers to the following intellectual work. The 14 Tatwoms commencing with Predhana should be understood as Achit and as under the control of Purusha representing the 25th Tatwom who is Chit. The Purusha is Bhokta or enjoyer and is not affected by the effects of Karma. Rudra representing the 35th Tatwom, is the Almighty Lord who is Kartha or Director. The Gnana-Tatwom is even beyond the Rudra-Tatwom. The practice of Bhakti in realising the above philosophical facts is styled *Sankhya-Bhakti*. Meditation of Rudra by Dharana, combined with the practice of Pranayama and control of the senses, is styled *Yogic Bhakti*.”

We have several varieties of Bhakti, clearly explained here, some of them being superior and others inferior. All of them demand some intellectual exercise and also the know-

ledge of the scientific principles of Hinduism. After so much of detailed explanation, still to argue that the Love of the alien creeds is not less important than Bhakti, would be simply

U N M A N L Y.

Without the Vyragya and the Bhakti explained above no Gnana could be secured. Without Gnana there is no possibility of practising Dharana, much less Dhyana and Samadhi. If the Intellectual Intuition of the West is something akin to Samadhi, it could never be attained without the preliminaries noticed here. None can even approach Dharana without them. Two steps higher is Samadhi. Even the first duty *Ahimsa*, mentioned in Yama the first among the 5 Angas of Yoga, has not yet made its appearance in the West. To talk of Samadhi, or Intellectual Intuition which is the final process is therefore, nothing but a ridiculous

F U N .

What is Bramhan?

Whatever the term Bramhan might technically signify in our religious literature, it is certain that it is no equivalent to the word *God* as used by the alien creeds. We have already seen that the conception of a God as the creator of a gross *material* Universe for all *alike* is but an unphilosophical misconception of the Almighty *Esvara*. Jegat, Jiwa and *Esvara* are the three fundamental Adhyaropas already eliminated by Apavada. Bramhan is doubtless therefore the only Entity that still *remains* in strict accordance with logic and philosophy. Along with the *Esvara*, the alien God also has long disappeared. There is thus nothing in the God to be compared with Bramhan even as a misconception. Now, what does this Bramhan represent? Our beloved readers should not forget here that we have not completely got out of all our Adhyaropas yet. Our argumentations and philosophical enquiry here lead us only to the Theoretical knowledge known

as *Paroksha-gnana*. We have not secured the practical experience or *Aparoksha-gnana* of even what we have hitherto understood. We have not practically eliminated any of our own *Adhyaropas* by the process of *Apavada*. Our *Jegat*, *Jiva* and *Esvara* have not in the least vanished from our sight. Our knowledge of their non-existence is only *Sruti-gnana*. We have not become their *Rishis*. All the religious *Karmas* and the 8 *Angas* of *Yoga* are the practical processes of training prescribed for the purpose of raising ourselves to the status of the *Rishis*. It is the ignorance of this simple fact that has produced many a pretended *Vedantin* who has ruined himself and ruined others too. All the modern preachings of *Vedanta* by the various *Samasajas*, *Theosophy* and other sects which have unfortunately sprung up in recent years, logically fall under this ignorant and misdirected false *Vedantism*. The main object of all these so-called *Reformed Sects* is only to ignore and avoid all the restrictions and inconveniences inevitably associated with the *practice* of *Hinduism*, by way of *moral* control of passions, intellectual exercise &c. These new sects want on the other hand, to lead an unbridled life of libertinism and to claim religious and moral perfection to themselves. All of them are learned *Vedantins* and could therefore conduct themselves as they please. Every religious text we own has condemned them in the strongest terms. The following from *Panchadesi* nicely points out the gist of the whole condemnation.

कामादिक्लेशबन्धेन युक्तस्य नहि मुक्तता ।

बुद्धाद्वैतस्वतत्त्वस्य यथेष्टा चरणं यदि ।

शुनां तत्त्वदशां चैव को भेदोऽशुचिमक्षणे ।

काम्यादिदोषदृष्ट्याद्याः कामादित्यागहेतवः ।

मसिद्धाः मोक्षशास्त्रेषु तानन्विष्य सुखीभव ॥

"A *yogi* cannot secure *Mukti* so long as he is overpowered by his passions. But there is a misconception that one who has secured the knowledge of the non-duality of *Bramhan* could act as he pleases, especially by taking to despicable acts.

What then is the difference between such a Gnani and a dog that eats nightsoil ? A Gnani means one who has understood the evils of vulgar desires and has felt aversion to them. If he is still attached to them, he is no Gnani but only an impostor. This fact should be understood from the Sastras which proclaim it.

Now, what is the sort of Theoretical knowledge ordinary people could secure regarding Brahman ? That is just the important question in the enquiry under reference. Vide the following from बृहन्नारदपुराणं.

आद्यनो द्विविधं प्राहुः परापरविभेदतः ।

द्वे ब्रह्मणी वेदितव्ये इति चार्थवर्णीश्रुतिः ।

परस्तु निर्गुणः प्रोक्तः अहंकारमुतोऽपरः ।

तयोरभेदविज्ञानं योग इत्यभिधीयते ।

एवं भूतात्मके देहे यः साक्षी हृदये स्थितः ।

अपरः प्रोच्यते सद्भिः परमाज्ञा परः स्मृतः ॥

"There are two Bramhans to be known, says the Atharva Veda, one being Para and the other Aparā, Para is Nirguna, and Aparā is associated with Ahomkara. The process of discovering that there is virtually no difference between the two, is called *yoga*. Thus the Bramhan that is stationed in the hearts of all as a witness, is known as *Aparā*. *Para* is Paramatma." Although there are two Bramhans mentioned here, both are the same. This could be found out and experienced only by the practice of *yoga*. Thus, for ordinary people both Bramhans are equally important. In fact the Aparā-Bramhan seated in the heart of each Individual is practically more important than the Para-Bramhan, because the Aparā has to be first perceived, when the Para is said to appear, without further effort.

शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥

"One who is completely immersed in Sabda-Brahman immediately attains Para-Bramhan".

Sabda Bramhan is synonymous with Apāra-Bramhan. The distinction specified here between Apāra and Para Bramhans is extremely subtle. It should therefore be clearly understood. Like the previous Adhyaropas however, the Apāra-Bramhan is not one that could be eliminated by Apavada. It is Bramhan itself though called Apāra. In plain language, the Apāra-Bramhan signifies the Bramhan that is realised by each Individual as the true *Ahom* or myself. The Para-Bramhan is the further realisation that the *same* Apāra-Bramhan is similarly the *Ahoms* of all Individuals. This creates a *total* or comprehensive conception of Bramhan which is styled Para-Bramhan. All these distinctions and explanations are intended only for the enlightenment of those who have not extricated themselves from the illusory ideas of Jegat, Jiva and Esvara. When by the logical process of Apavada, in the theoretical discussion, the Adhyaropas named Jegat, Jiva and Esvara of any particular Individual, are eliminated, he is sure to ask what then remains. His own Bramhan should then be pointed out to him as an Entity that could *not* be eliminated. This Apāra-Bramhan is the same as the technical *Ahom* and *Twom*, the I and the Thou. As addressed to oneself, it is *Ahom*; as addressed to another it is *Twom*. The technical fact pointed out is the *same* in both. The relation between Para and Apāra Bramhans as well as their actual *identity* are highly philosophical subjects which are specially explained in our sacred texts as the well-known Maha Vakyas. Their exact significance is well worth knowing in this connection.

The Maha-Vakyas.

The following are the well-known four Maha-Vakyas.

- (1) प्रज्ञानं ब्रह्म Prajñānam is Brahman. (2) अहं ब्रह्मास्मि । I am Brahman. (3) तत्त्वमसि । You are Tat or that. (4) अयमात्मा ब्रह्म । This Atma is Brahman.

To the learned Sanskritists of the west of the type of Professor Macdonell, these highly philosophical aphorisms are

but "crude, abrupt, elliptical and intensely crabbed unintelligible stuff presented with a studied baldness". Some of our misguided educated Hindus still look to the west with open-mouthed greed for enlightenment on their ancient religion. Let them ponder on for a moment, on the settled view of the learned Professor. Most of our Pandits of the present day are only too ready to join the Western Professor who is virtually their faithful student. These erudite Pandits are completely innocent of our religious philosophy and the Western Sanskritists are equally strangers to it. No Hindu has thus any reason to complain about their innocent ignorance of the highly subtle subject which is in their case, particularly impenetrable.

The mistake lies elsewhere, namely, in their insolently offensive attitude. We do not however want to quarrel with them even for that. It is enough if our beloved readers clearly understand this serious fact in the sheer interest of self-defence. We could no more afford to be deceived on account of our own

IMPRUDENCE.

तत्त्वमसि is clearly explained as follows in शुकहस्योपनिषत् ।

कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः ।

कार्यकारणतां हित्वा पूर्णबोधोऽवशिष्यते ॥

वाच्यं लक्ष्यमिति द्विधार्थसरणी वाच्यस्य हि त्वं पदे

वाच्यं भौतिकमिन्द्रियादिरपि यल्लक्ष्यं त्वमर्थश्च सः ।

वाच्यं तत्पदमीशता कृतमतिर्लक्ष्यन्तु सच्चिदुखा-

नन्दब्रह्मतदर्थ एव च तयोरैक्यं त्वसीदं पदं ॥

त्वमिति तदिति कार्ये कारणे सत्युपाधौ

द्वितयमितरैकं सच्चिदानन्दरूपम्

उभयवचनहेतू देशकालौ च हित्वा

जगति भवति सोऽयं देवदत्तो तथैकः ॥

"According to the Upadhis or conditions of man's Budhi, Jiva is the *effect* and Eswara is the *cause*. If both the cause and the effect are eliminated, full Gnana remains as the result. There are two modes of interpretation, one is called *Vachyarth*a and the other *Lekshyarth*a. The *Vachyarth*a of *Twom* is associated with the physical body, Indrias &c. but its *Lekshyarth*a is 'Bramhan itself. The *Vachyarth*a of *Tat* is the Almighty Eswara, but its *Lekshyarth*a is similarly the Bramhan itself which is Sat-chit-ananda. When these two Bramhans are identified as one and the same, the word Asi (are) is added and *Tat-twom-asi* is produced. Tat as cause and Twom as effect, are both associated with the conditions of Space and Time. If these conditions are eliminated, there would be left a single Bramhan which is Sat-chit-ananda. This logical elimination is in accordance with the application of the logical rule known as सोऽयं देवदत्तः. *This Devadetha is the same as that Devadetha*".

सोऽयं देवदत्तः means this. Suppose A, a well-known citizen of Bombay, became member of Council in Delhi and afterwards Governor of Bengal. The *Vachyarth*a of A refers to him as the Council member and Governor, but the *Lekshyarth*a is the citizen of Bombay itself, leaving the membership and Governorship which were accidentally associated afterwards with the name of A. Thus, according to this logical rule, the single Bramhan itself became Jiva and Eswara, When therefore Jiva and Eswara are eliminated, the original Bramhan remains. It should be specially noticed here that in the Maha-vakya *Tat-twom-asi*, it is the *Lekshyarth*a of Tat and Twom that is taken into account and *not* the *Vachyarth*a which is unphilosophical belonging to the unthinking masses. Even the interpretation of Eswara as a mere Lord of the Jivas is treated only as *Vachyarth*a. Like *Tat-twom-asi*, the remaining three Maha-vakyas are also explained elaborately in our religious texts. It is not possible nor is it

necessary to notice all of them here. The following from Panchadesi furnishes brief and clear explanations of all the four Maha-vakyas.

(१) प्रज्ञानं ब्रह्मेति ।

येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।।

स्वादसाद् विजानाति तत् प्रज्ञानमुदीरितं ।।

चतुर्मुखेन्द्रदेवेषु मनुष्याश्वगवादिषु ।

चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ।।

(२) अहं ब्रह्मास्मीति ।

परिपूर्णः पराङ्मास्मिन् देहे विद्याधिकारिणि ।

बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ।

स्वतः पूर्णः पराङ्मात्र ब्रह्मशब्देन वर्णितः ।।

अस्मीत्यैक्यपरामर्शस्तेन ब्रह्म भवाम्यहम् ।।

(३) तत्त्वमसीति ।

एकमेवाद्वितीयं सन्नामरूपविवर्जितं ।

सृष्टेः पुराऽधुनाप्यस्य तादृक्त्वं तत् इतीर्यते ।

श्रोतुर्देहेन्द्रियातीतं वस्त्वत्र त्वं पदेरितं ।

एकताप्राप्ततेऽसीति तदैक्यमनुभूयताम् ।।

(४) अयमात्राब्रह्मेति ।

स्वप्रकाशापरोक्षत्वं अयमित्युक्तितो मतं ।

अहंकारादिदेहान्तात् प्रत्यगाग्नेति गीयते ।

दृश्यमानस्य सर्वस्य जगतस्तत्त्वमीर्यते ।

ब्रह्मशब्देन तत्त्वज्ञा स्वप्रकाशात्स्वरूपकम् ।।

(1) There is a single something which is conscious of seeing, hearing, smelling, talking and tasting sweet and bitter. That is styled *Pregnanom*. The Chaitenya that animates Bramha, Indra, Devas, men, horse, cow, &c. is the single Bramhan. Therefore the Pregnanom in me is that Bramhan itself."

(2) "It is the single and self-complete Paramatma seated as a witness of Budhi, in the body of man which is fit to receive Gnana, that rebounds or shines as Ahom. That Paramatma is known by the term Bramhan. By reflecting that I am (Ahom asmi) that Bramhan itself, I become that Bramhan."

(3) *Tat* represents that which is single, non-dual, and devoid of name and form, and that which remains the same before creation and even now. *Twom* similarly denotes that which is beyond the body, Indrias. &c. of man. The identification of both as one, by adding the word Asi (you are) we get *Tat-twom-asi*."

(4) "The word *Ayom* or this points to man's actual experience of his own Self. The internal *Atma* is different from the body, Ahomkara, &c. of man. The real basis of the whole visible cosmos is known as *Bramhan*. This internal *Atma* is that Bramhan itself. This knowledge is styled अयमात्राज्ञः."

These Maha-Vakyas constitute the various ways of explaining one and the same philosophical fact so as to suit the varying intellects of man. The *Vachyarth* of the Jiva and the Jegat denotes the unphilosophical and gross conceptions of ordinary men which are logically styled *Adhyaropas*. When such conceptions are eliminated by *Apavada*, the *Lekshyarth* is secured. This *Lekshyarth* together with the Maha-vakyas procure only after all a theoretical knowledge or *Paroksha-gnana* of the Unity of Bramhan. The actual experience or *Aparoksha-Gnana* of course is a matter of life long work with the aid of Bhakti, Vyragya and Gnana, as already pointed out. But, logically and philosophically we have now established the *Unity of Bramhan* and the unreality of Jegat, Jiva and Eswara. Man's conception of *Ahom* or the Individual Self is traced to Bramhan direct and so also his own *Idom* or his

whole cosmology. The two Bramhans are then identified as one. This is the gist of all the Maha-vakyas which thus virtually exhaust the religious and philosophical knowledge one has to acquire by the study of the *Sastras*. All this subtle theoretical knowledge is absolutely necessary to be secured in the beginning, for success in the proper practice of religion. Otherwise, one would only be entirely misled. The impudent orthodoxy too often bluntly deny this important fact, with the detestable object of concealing their own culpable ignorance. How could man be induced to work earnestly in any department of life without having a clear conception of its aim, object and benefit? How again such ignorant toiling produce useful results? These self-imposed authorities are always a curse to humanity. When the man who has acquired the required theoretical knowledge practises Vedic Karmas and Yoga, his misconceptions of Jegat, Jiva and Eswara will actually begin to vanish. To him, these Maha-vakyas will not be found necessary at the time; because, he will unconsciously lose his Vachyarthas of Jegat, Jiva and Eswara. They will gradually disappear from his sight. He will slowly approach the high stage of Dharana in which he would begin to feel that every external object he perceives is nothing but Bramhan. This is however the most difficult portion of the practical work of Yoga and it could not be accomplished without complete practice of the five previous Angas explained before. *Dharana* thus represents a stage in which all the ideas of *externality* are completely destroyed by hard practice. The Yogi must have clearly understood by that time that every external object he sees is only a product of his own sensations. All his Vasanas pertaining to desire, anger, &c. which are associated with the external objects must also have been destroyed before he begins to practise Dharana. Every external object stripped of its own sensations and Vasanas sticking on to it, thus becomes virtually *non-existent* to him. No doubt it would appear before him at first sight, but would soon become non-existent on account of the strength of the previous practice of the first five Angas which are intended to produce this effect. This is exactly how to see Bramhan in everything.

ब्रह्मणस्तददर्शनात्. When the 'external' objects vanish by the Yogi's intellectual analysis of their constitution, the Yogi will remain in his pure condition which is no other than Bramhan. Until this qualification is secured, no man is privileged to practise this Yogic Dharana, much less Dhyana or Samadhi. All the religious Karmas prescribed in the Karma-Kanda of the Vedas are intended to produce this feeling of non-existence of the Idom or external objects. The Karma-Kanda cannot therefore be slighted until this stage is reached. The practical test here is now definite, clear and simple. How many of our modern Reformers, Vedantins and Theosophical Yogis could now boldly appear in public advancing their claims to begin the Yogic work of Dharana which is two steps below Samadhi? What external objects have become non-existent to them? All these so-called reformed creeds are but despicable

PRETENSIONS.

Now, how does the practice of the religious Karmas and of the first five Angas of Yoga lead us to the perception of Bramhan in everything, or in other words, to the conviction of the non-existence of external objects? Whose help are we to seek for this practice?

Vide Bhagavat-Gita 18-61 & 62 ;

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

आमयन् सर्वभूतानि यन्त्रारूढानि मायया ।

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

"O, Arjuna, Eswara seated in the hearts of all induces and directs them by the force of his Maya to work as he directs. It is like one working a machine as he wills. Therefore approach Him with devotion in every way. By pleasing Him you shall obtain complete tranquility and final beatitude."

Vide also रुद्रहृदयोपनिषत् ।

द्रासुपर्णो शरीरेस्मिन् जीवेशाख्यौ सह स्थितौ ।

तयोर्जीवः फलं भुङ्क्ते कर्मणा न महेश्वरः ।

केवलं साक्षिरूपेण विना भोगं महेश्वरः ॥

"There are two birds named Jiva and Eswara seated together in the body of man. Jiva enjoys the fruits of Karmas, but Maheswara does not, as He remains only as a witness."

We have already noticed about this Eswara in the previous Section. Unlike the books of the alien creeds, our sacred literature informs us that the Eswara is stationed in the hearts of all, but not somewhere in the sky. The very idea of a God sitting in the sky created by Himself, is stupidly anachronic. Eswara carries out his authority only through the Vasanas of man formed according to His Law. This means in plain language that, man must first acknowledge the existence and rigidity of the *Law of Karma* in shaping the Vasanas, and also the force of the Vasanas in directing the actions of man. Sri-Sankara explains this in a single line.

वासनावुद्भितः कार्यं कार्यबुद्ध्या च वासना ॥

"Man acts in accordance with his previous Vasanas; and his future Vasanas are formed in accordance with the nature of his acts."

The formation of various adequate Vasanas in man according to the nature of his acts, is thus the Law of Eswara which cannot be disregarded so long as man remains as he is. His actions and their consequent Vasanas will keep repeating themselves till the end of time. This indeed is a serious psychological fact which confronts man all over the world without distinctions of nationality and creed. Unless the question is properly solved, no man can expect freedom from the bondage of Samsara. Eswara's Law is immutable. No brute force how-so-ever scientifically applied, could override the divine Law of Eswara. We are however assured by our Sastras that the remedy lies in the adoration of Eswara Himself.

तमेव शरणं गच्छ ।

B. How to worship Eswara ?

The worship of Eswara is indeed a matter of *Practice* and not of mere theory. It demands therefore careful scrutiny. The objects aimed at are no other than the destruction of Vasanas and the consequent perception of the non-existence of externality by a clear conviction that the whole cosmology is but the manifestation of something remaining within ourselves. No form of worship which does not produce these results directly or indirectly, could be reckoned as worship of Eswara. We have thus a clear and definite test for deciding whether a particular form of worship is ordained by the *Sastras* or not. Apart from these general observations, there is the question of qualification to take to a particular form of worship. It must differ according to the cosmology of each man as well as his intellectual capacity. One and the same medicine could not be administered to all patients alike. The religious Karmas are prescribed as antidotes to the Vasanas of man which keep him bound within the prison of Samsara.

कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥

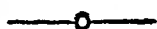
We must therefore have various forms of worship even with their varying degrees, to suit different varieties of men. This necessity is unavoidable under the existing conditions of human nature. No alien creed has however yet recognised this simple psychological fact which is of the greatest importance in the practice of any religion worth the name. The nature of worship is generally classified into subjective and objective, the former being reserved for superior intellects and the latter being prescribed for the inferior intellects. The former is purely mental and the latter is combined with materials for those who cannot soar beyond gross materiality all at once. The latter is however an exact concretisation of the former, and could not be suddenly and ignorantly condemned as Idolatry which is entirely absent in Hinduism. The following from *Yoga-Vasishta*, *Nirvana Prekarana* clearly explains this point.

न देवः पुण्डरीकाक्षो न च देवत्रिलोचनः ।
 न देवः कमलोद्भूतो न देवत्रिदशेश्वरः ।
 न देवो देहरूपो हि न देवश्चित्सरूपधृक् ।
 अकृत्रिममनाद्यन्तं देवनं देव उच्यते ।
 अकृत्रिममनाद्यन्तं देवनं चिच्छिवं विदुः ।
 तदेव देवशब्देन कथ्यते तत्प्रपूजयेत् ।
 तदेवास्ति यतः सर्वं सत्तासत्ताद्वयरूपधृक् ।
 बोधं साम्यं शम इति पुष्पाण्यग्राणि तत्र च ।
 शिवं चिन्मात्रममलं पूज्यं पूज्यविदो विदुः ।
 शमबोधादिभिः पुष्पैर्देवं आध्या यदर्थ्यते ।
 तत्तुदेवार्चनं विद्धि नाकारार्चनमर्चनं ।
 ज्ञानार्चनेनाविरतं पूजनीयः स सर्वदा ।
 अज्ञातशिवतत्त्वानामाकारार्चनं कृतं ।
 योजनाध्वन्यशक्तस्य क्रोशाध्वा परिकल्प्यते ॥

"The Deva to be worshipped is not Vishnu, nor Rudra, nor Bramha, nor Indra. The Deva has neither body nor Chitha. The Deva who is unartificial from beginning to end and who is Chit and Ananda is alluded to by the word Deva. Such a Deva is Siva who is Chit. He alone is to be worshipped because He is everywhere and in everything in the form of Sat and Asat. The flowers to be used for His worship are Gnana, steadiness of Manas and the perception of everything as Atma itself. Such a worship is true Devarchanam, but not the worshipping of a Deva with form. The true Deva should be worshipped always with complete Gnana. But those who are ignorant of the Tatwa or the essential nature of Siva may worship Him in some artificial form. Because, for those who could not proceed to a distance of a full Yojana all at once, a Krosa is generally prescribed."

The high class *mental* process of worship mentioned above, is prescribed only for those who are already qualified to some extent to take to Dharana. We are here concerned at present only with the lower process prescribed for the use of ordinary men, which is commonly known as Vighraha-aradhanom.

What is Vighraha-aradhanom ?



Practically, this is the most serious subject with which our beloved readers should be thoroughly and urgently acquainted. The alien creeds have been condemning us for centuries in the past, in the false plea of foolish Idolatry, and perpetrating all manner of cruelties and barbarous vandalism. The Holiest Temples in India have been pulled down and plundered, sacred Vighrahoms have been broken to pieces, the innocent Vegetarian Hindu has been forced to eat carrion, his religious emblems have been plucked out and thrown into the dung hill, on the false pretext that the so-called *Idolatry* of the Hindu is a religious sin and the remnant of barbarism. By the grace of the British Government no doubt, our religious Institutions are to some extent safe at the present day. But that is a mere Political question which does not concern us here. The safety of our religious Institutions virtually lies in our own conviction of their religious worth and utility. If we are ourselves indifferent about them, which stranger could ever be found interested in keeping them up, especially when that stranger's religion itself condemns them? What have our religious authorities and Pandits done in this matter? Surely, we do not blame them for not having reconstructed the demolished temples and replaced the broken Vighrahas. We are not such fools to complain about them for not doing what is impossible for them. *Religiously*, of what use are the temples and the Vighrahas which the Hindus in India have been venerating from time immemorial? If the modern orthodoxies and Pandits cannot enlighten the Hindu public on this important matter, what guarantee is there that they will not

one day be destroyed by 'our own people,' as time-barred and useless institutions? Our religious authorities 'are pitifully short-sighted even with regard to their selfish interests.' If the people begin to lose their respect for the religious Institutions themselves, how could the Heads of Mutts and minor religious authorities expect to be maintained at public cost, or even allowed to be continued in the present ignorant and 'useless fashion? There is no doubt that they are unconsciously 'drifting altogether to an ignominious

COLLAPSE.

The passage quoted above from the sacred 'text freely allows the ordinary people to make use of some material form for the purpose of worshipping Eswara. The Western critic is sure to condemn this at once as foolish 'idolatry prescribed by some heathen Priests. But along with this, there is mentioned a higher philosophical process of worshipping the Eternal Deva by the use of Gnana, Sama, Dema &c. What has the Christian critic to say about that? First of all, does he understand what it means? Every term used there is evidently unintelligible to him. The lower form of worship prescribed is however assured to be the *same* process though only a little slower and lower so as to suit the inferior intellects.

योजनाध्वन्यशक्तस्य क्रोशाध्वा परिकल्प्यते ॥

Everything here is unintelligible to him; but his gross idea of idolatry used as an abuse, is well-known to every Hindu as *inapplicable* to any of 'the forms of Hindu' worship. That there is not the least smack of idolatry in 'Hinduism' shall soon be conclusively proved. In the meantime, what have the alien creeds instead? How do they worship their gross anthropomorphic God except as a material and meaningless

I M A G E ?

A *Vigraha* or a *Pretima* is not an idol in whatever material it might be made; nor is that material object ever worshipped by any Hindu. The Eswara he worships is surely the *Deva* unambiguously explained above, and who is far superior to, and far different from, the God of the alien creeds. It is absolutely necessary that our beloved readers should be thoroughly acquainted with the technical meanings of the two Sanskrit words *Vigraha* and *Pretima* which are often used in this connection. There is no use consulting our insolent and ignorant Pandits in this serious matter, as they have not the least idea of this highly philosophical subject. In their profession as Munchies to the Western critics, they have immensely ruined us without any excuse whatever. The extremely dangerous misinterpretations of the highly sacred terms *Vigraha* and *Pretima* surely originated from them and they are completely responsible for all the indescribable calamities which unfortunately followed. No reasonable man can deny this fact even at this distant date. God bless them and their enlightened admirers!

Vigraha and Pretima

These are the two words commonly used to refer to the material *emblem* kept before our view at the time of worshipping the Eswara whether in a temple or in one's own house. Whatever may be this emblem, it must convey some special feature or features of the Eswara worshipped; otherwise, it would be religiously useless. But no features of the Almighty Eswara could possibly be reduced to mere stone, clay, wood or metal with which these emblems are ordinarily made. The We are not, are undoubtedly intended to convey the exact philosophy what is impossible we have been all along noticing regarding the temples and the the Almighty Eswara. This shall be shown in been venerating proceed. But, how did the Bible and the Quran doxies and Pat such emblems used by the Hindu in India for importantigious worship referred only to the materials with which are made? It was solely to condemn them as idolatrous.

If nothing else, it is at least extremely silly at the very outset. Why, a war-flag and a peace-flag are both mere flags made of ordinary cloth. Do they not denote two different matters of opposite significance which have absolutely no reference to the cotton or woollen cloth with which they are actually made? A book treating of Arithmetic and another dealing with History, convey entirely different informations, and both the books never refer to the *paper* in which they are printed. Could we sensibly condemn all the books the Western nations possess on literature, law, science, medicine &c, as mere paper made of reeds and grass? How less idiotic is the off-hand, ignorant, haughty and malicious condemnation of the Hindu temples and Vighras as idolatrous, by the alien creeds which have not yet even secured a correct idea of Jegat, Jiva and Eswara at least *theoretically*?

Now, what does a Vighra or Pretima signify according to the interpretation of our learned Pandit? Both refer to an *image* is the ready answer even with a vengeance. He assures that the Vighra of Vishnu for instance, with four hands wearing a conch, a disc, a mace and a lotus flower, is the exact *statue* of Vishnu like the bronze statue of the King Emperor. Vishnu seated in Vykunttha in the middle of the milky ocean has four hands and the implements mentioned here. All those things are correctly worked out in stone and enthroned in the temple for our worship. Neither more nor less. But how did the learned Pandit interpret the Vighra as a statue? Why, he knows that Vighra means the body in the Sanskrit language in which he is proficient. शरीरं वर्त्मनि

ग्रहः। इत्यमरः। It is the indisputable Dictionary meaning. What more is wanted? The inexcusable mischief is complete and consummate. The sacred Vighra is reduced to the Western critic's abusive idol at once. But how is this semi-barbarous Pandit an authority for anything religious which he has never studied? Let him turn over a few pages more of the same Dictionary and he will find that Vighra means Kalaha or quarrel. कलहविग्रहौ। इत्यमरः। The Dictionary could not help him there. A statue is not quarrelled. There are two meanings

gion, and which is to be applied here? The context must be ascertained first; and that is impossible without a knowledge of the subject itself. Our erudite Pandit, and his faithful student the Western Sanskritist are both innocent of our religious philosophy. That a Vighraha of Esvara could never be interpreted as representing a *body* has long been settled. The Deva represented by the Vighraha has been authoritatively declared as possessing neither body nor Chitha.

न देवो देहरूपो हि न देवश्चित्तरूपधृक् ॥

What is the Vighraha of such a Deva? The Sanskrit Dictionary is never partial to the Pandit. It could very well help us also. विस्तारो विग्रहो व्यासः। इत्यमरः । Vighraha means to analyse, to expand. The various parts of the Vighraha serve as emblems of the highly philosophical features of the Single Deva, for the benefit of inferior intellects, to enable them to form a comprehensive view of the Deva. An ordinary man cannot easily form a definite idea of a King for example, unless the extent of his authority, in the various branches of administration is pointed out in detail. Exactly similar is the knowledge about the various parts of a Vighraha. The material with which it is made is thus quite immaterial. Again, the word *Pretima* is always used in this connection only as a synonym for Vighraha. The Pandit is sure to interpret it as a statue with greater force. He cannot help exhibiting his folly and wickedness. Pretima is said to be of 8 kinds of which one is purely *mental* which could not constitute a statue.

शैली दारुमयी लौही लेख्या लेप्या च सैकती ।

मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥

"A Pretima is made in 8 ways. It may be made of stone, wood, metal, gem, clay and sand. It may be a painted picture or a model in relief. It may also be purely mental."

The word Pretima denotes *Archa* or worship itself.

प्रतिमानं प्रतिविंबं प्रतिमा प्रतियातना प्रतिच्छाया ॥

प्रतिकृतिरर्चा पुंसि प्रतिनिधिरूपमोपमानं स्यात् । इत्यमरः ॥

Archa means worship and nothing more.

पूजा नमस्याऽपचितिः सपर्यार्चार्हणाः समाः । इत्यमरः ।

That a Vighraha or Pretima used for religious worship by a Hindu does not represent a statue or an idol is now beyond question. The objects used for worship often consist of things which the Pandit could not possibly interpret in his reckless fashion. Rudrakshom, Saligramom, a ball of butter, a ball of ground turmeric, a lighted lamp, a pot with water, a handful of rice are common substitutes. Where is the statue or idol in these? An examination of the process prescribed for actual Aradhanom will clear all confusions in no time. But why should the uninvited Pandit volunteer absurd and suicidal interpretations without the least knowledge of the highly scientific subject? His very class has all along proved an intolerable and unbearable nuisance to the Hindu society. In the true interest of Hinduism, this species as a whole should immediately become

EXTINCT.

The process of Aradhanom.

Various processes are no doubt prescribed for Esvara-aradhanom, and it would be not only useless, but would also be beyond our scope to go into their details. They are explained elaborately in several religious texts we possess. We have here to notice only the portions relevant for our present enquiry. Vide the following extracts from the Adhyatma-Ramayanom, Kishkindha Kanda, Sarga 4. The Aradhanom is explained therein as could be performed mentally in the heart, in the Pretimas, in Saligramas, in the fire and also in the Sun depicted on the ground in the form of an altar.

हृदये वानलेवार्चस्त्रतिमादौ विभावसौ ।

सालग्रामशिलायां वा पूजयेन्मामतन्द्रितः ।

अग्नौ यजेत हविषा भास्करे स्थण्डिले यजेत् ॥

Aradhanom in a Pretima is thus only one of the several methods prescribed. Heart, fire and sun mentioned here could not be misinterpreted as statue or idol. The Deva worshipped is required to be conceived as seated *within* these objects specified, in the form of *bright light* as entirely *different* from the objects themselves.

तत्तज्जावूनदप्रह्यं दिव्याभरणभूषितं ।

ध्यायेदनलमध्यस्थं होमकाले सदा बुधः ॥

It is now clear beyond doubt that the Deva worshipped is *not identical* with the Pretima, sun, fire or heart. The Pretima, sun and fire which are different objects among themselves, do not also represent the Deva, but they serve only as *His temples* for the time being. The worthless Pandit in his vandalistic mood misinterprets the dweller in a house as the dwelling house itself. He actually reduces the grain into its chaff. This very fact is exquisitely mentioned in our religious texts. Vide Bhagavata-mahatmyom.

कुकर्माचरणात्सारः सर्वतो निर्गतोऽधुना ।

पदार्थाः संस्थिता भूमौ बीजहीनास्तुषा यथा ।

पण्डितास्तु कलत्रेण रमन्ते महिषा इव ।

पुत्रस्योत्पादने दक्षा अदक्षा मुक्तिसाधने ॥

But where is the Deva after all? The Vighraha used for worship being now reduced to the temple of the Deva, there is nothing tangible before us to represent the Deva. The Deva has, in every such worship, to be *mentally* created, even in this *inferior* form of worship prescribed for ordinary men. The Deva is to be originated as explained below.

हृदपक्षे भानुविमले मत्कलां जीवसंज्ञितां ।

ध्यायेत्स्वदेहमाखिलं तथा व्यासमरिन्दमं ।

तामेवावाहयेन्नित्यं प्रतिमादिषु मत्कलां ॥

"One's own heart should first be conceived, as, appearing in the form of bright light. A portion of Atma itself in the bright form of one's own Jiva, should be meditated upon as stationed in that bright heart. This bright Jiva should then be conceived as pervading the whole body of the worshipper himself. This very light of the Atma in the form of *bright Jiva* should then be invoked (Avahanom) as the Deva to be worshipped, and transferred to the Pretima or other prescribed objects, before commencing the Aradhanom."

The Deva for Aradhanom here thus represents one's own *purified Jiva* conceived as a portion of Atma itself. A connecting *link* between Bramhan and the Individual Self is ingeniously brought in here to conduct the devotee through the right path to higher philosophical meditations. As one's own Jiva is more easily conceivable than the unknown Bramhan, a conception of that Jiva as a part and parcel of Bramhan itself is sensibly and usefully prescribed, as the Deva to be worshipped by inferior intellects. The foolish Pandit's statue and the Christian critic's idol have now completely vanished. The indigenous Pandit and the alien critic are the only barbarous idols which should, in the true interest of the highly philosophical Hinduism, be urgently

BROKEN.

The object and effect of Devarchanom.

The exact object of the Aradhanom could be easily understood from the prayer required to be expressed at the end.

रक्ष मां घोरसंसारात् इत्युक्त्वा प्रणमेत्सुधीः ।

उद्वासयेद्यथापूर्वं प्रत्यग्योतिषि संस्मरन् ॥

"The intelligent devotee should in the end perform Namaskar, praying to be relieved from his terrible Samsara. He must then take back the Deva (Udvasana) from the Vighraha by meditation as before, and place the Deva within himself."

Entire freedom from the bondage of *Samsāra* is the chief and the only object aimed at in the prescribed *Devarchanom*. Asking for worldly pleasures and prosperity does not however fall within the province of the *Aradhanom* explained here ; and we are not interested in knowing what forms of worship could procure them. At any rate, they could not be classed under the head of *Devarchanom*. The beneficial result of performing the *Aradhanom* explained above is also distinctly mentioned, wherein the prospect of worldly prosperity is entirely missing.

मद्भक्तो यदि मामेवं पूजां चैव दिने दिने ।

करोति मम सारूप्यं प्राप्नोत्येव न संशयः ॥

“The devotee who thus properly performs the *Pooja* every day is sure to obtain the *Mukti* known as *Saroopyom*.” Now, what does this *Saroopya-mukti* signify ? Our learned *Pandits* from one end of India to the other will not allow us even for a moment to consider what this particular form of *mukti* might mean under the circumstances specified here. All of them unanimously and voluntarily express their opinion that *Saroopyom* means the attainment of a bright body, strong and healthy, in the form of a man, with additions of two or more hands wearing the implements worn by *Vishnu* or *Siva* as the case may be. Thus a *Vishnu-saroopyom* is as different from *Siva-saroopyom* as *Vishnu* is different from *Siva*. The devotee of *Vishnu* will obtain a *Geruda* to ride upon, and the devotee of *Siva* will get a bull. Both of them however could fly through the air in their respective vehicles. The glorious enjoyments of the *Saroopya-mukti* are generally elaborated by our erudite *Pandits* in accordance with their vulgar taste and vicious imagination. They will forget and ignore every moment whatever we have noticed hitherto as authoritative injunctions from our sacred texts. The *Deva* worshipped both by the wise and the unwise has no body. न देवो देहरूपो हि । Then what is the *form* attained in *Saroopyom* ? Who is the *Deva* actually worshipped in obedience to the *Sastric* injunctions ?

It is the bright *Jiva-Kala* which forms part and parcel of Bramhan, and nothing else. मत्कला जीवसंज्ञिता । Then why not quietly and honestly admit that that very form of *Jiva-Kala* is meant by *Saropya-mukti*? That would be an unexpected and unpleasant defeat. Under no circumstances, they could afford to lose their self-assumed honour. But they altogether forget that they have no honour to lose. What they have hitherto secured by their ignoble profession and detestable conduct is nothing but disgrace and .

DISHONOUR.

As the subject under reference is of the highest importance to the Hindu, especially at the present day, we must try to understand clearly in plain language, what the practical object and useful effect of *Devarchanam* are, whether in a temple or in one's own house. We cannot however be satisfied with the prevailing Political, Social and other excuses or abuses with which we are too often favoured in these days. We must secure proper explanations which would convince us of the *religious value* of the *Devaradhanom* in question. All the unnecessary quarrels will then soon vanish. Philosophically, scientifically and even religiously, our final goal is *Samadhi*. Why should we then take to this *Devarchanam* with the use of material objects which give room for alien creeds to criticise us as idolaters? Unlike the alien breeds however, the object of such worship has been clearly explained as the attainment of freedom from the bondage of *Samsara*. This idea itself is yet very strange to the Western nations. They could not understand how *Samsara* is a bondage at all. But they must all admit that during the whole life time of a man, his physical and mental miseries always outweigh his enjoyments both physical and mental. The cry for freedom in every direction is only a display of human nature. It is useless to question it, unless one is prepared to deny human nature for himself. Now, what is the root of all the bondage of this *Samsara*? We have already noticed in detail, that the

misconception of everything that is Anatma as Atma is the real cause; and that that is the illusory work of the uncontrolled Manas in obedience to the immutable law of Eswara.

मनोविलाससंसार इति मे निश्चिता मतिः ।

सर्वशक्तेर्महेशस्य विलासो हि मनोजगत् ॥

There is no difference of East or West in this matter. All men are mortal. Now, how are we to get rid of the endless ideas and Vasanas that have through illusion caught hold of our Budhi? Of course, we must throw out one by one. But none of them will easily go. Several of them stick on with greater force than others. Those associated with strong passions of desire, anger &c. are difficult to be forgotten even for a moment. They haunt man like the bitterest enemy. This is a stern psychological fact. There is a funny little story which illustrates this beautifully, and it may not therefore be quite out of place here. A great king had an expert doctor who was long attached to him as his favourite from his boyhood. When the king grew old and bald, he once asked his doctor whether he could cure the baldness. The doctor suddenly replied that there is no medicine for baldness and stubbornness. This irritated the king who turned his face away from him, with feelings of disgust. The intelligent doctor knew that his royal master was a big fool. He respectfully addressed the king and said that he spoke only for fun, and that the baldness could be cured in no time. He further assured the king that it does not even deserve to be called a disease. The king was highly pleased and gave him plenty of money to prepare the medicine at once. Two days after, the doctor came back with an ounce of oil in a fine small bottle and presented it to the king. The king was however surprised at the small quantity of oil brought by the doctor, but the doctor assured the king that a single bath with the oil rubbed on the head would cure baldness at once. The king enquired if any diet is prescribed. The doctor replied No, but added that at the time of rubbing the oil on the head, he should not

think of a black monkey and a pumpkin. The king laughed and exclaimed, 'Is that all, which fool is going to think of, a black monkey or a pumpkin at the time of oil bath?' The doctor returned home, and the king thinking that the oil was a valuable medicine, kept it locked up in his box. Soon after the doctor left, the thought of the black monkey and the pumpkin began to engage the attention of the king's mind. The king was unable to approach the oil-bottle without this thought at any time. As days passed by, the black monkey and the pumpkin became a regular nuisance to him, since their thought always stood prominent before him. At last he felt that it was impossible for him to use the oil in accordance with the doctor's prescription.

The psychological fact disclosed by the story is very clear. The monkey and the pumpkin are but indifferent objects not associated with any strong passions of desire, anger &c. When an attempt was made to forget them, they turned round and asserted themselves. When such is the case, how could man forget and forsake all his innumerable Vasanas, long associated with strong passions? Physically impossible. But without it, there is no prospect of salvation at all. 'How are we then to surmount this serious difficulty? It is a universal question for all mankind alike. Ignoring it would be mere stupidity. Vide Bhagavat-Gita II-44 & III-5;

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसां ।

व्यवसायाद्विका बुद्धिः समाधौ न विधीयते ।

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

"The Budhi of those who are given up to 'worldly' pleasures and prosperity, is unfit for Samadhi. No one can remain quiet for a moment without doing something. All are induced to do something always by the force of Prakriti or the law of Iswara."

The ordinary man is thus not only doing nothing to get rid of the Vasanas long gathered by him, but he is also always adding new materials to form more Vasanas. There is thus no hope of getting out of the muddle of Samsara at any time. What is the remedy? Our modern religious authorities and Pandits could not evidently even grasp this difficulty. No man of common sense need therefore foolishly expect any useful information from that quarter for the future. But if this serious difficulty cannot be overcome, all the religious Karmas prescribed will be in vain. The difficulty in question is a psychological one and our religious guides have never heard of such a subject. Psychology fortunately establishes another equally important fact which we could very well take advantage of here. The mind of man is so constituted that once it concentrates its thought upon any object, all the other thoughts vanish in a body for the time being. Stories about man's excessive passion for women and wealth are commonly told in the literature of every country. The adventures of lovers through serious dangers are described in the novels belonging to the various nations in the world. Man forgets for a time everything except the object of his ardent love. He does not even perceive anything around him. This is thus a very useful process of getting rid of all thoughts except one. It is this very psychological fact that is utilized in our religious processes. But we must understand clearly how all its possible misuse and consequent evil should be carefully avoided. If the main object was merely to forget all thoughts for some time, it would be no better than sleep or intoxication both of which we have long found to be useless in getting rid of any of our Vasanas. In such cases man's Vasanas simply remain *latent* at the time. Besides, intense passion for any worldly object soon spoils the man altogether. Vide Bhagavat-Gita II-62. & 63 ;

ध्यायतो विषयान् पुंसः संगस्तेषूपजायते ।

संगात्संजायते कामः कामात् क्रोधोभिजायते ।

क्रोधात्मवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशात् बुद्धिनाशो बुद्धिनोशात्प्रणश्यति ॥

"When man's thought is directed towards some external object, his mind attaches itself to it. That attachment produces desire which often produces anger. Delusion results from anger, and from delusion, confusion of memory originates which destroys Budhi. Thus in the end the man is lost."

No concentration of thought upon any external object which produces desire, anger &c. is thus useful to man in any department of life; much less for religious progress. We hit upon a psychological fact, namely the concentration of thought upon a single object, which appeared to be useful for the destruction of all other thoughts at least for the time being. But we clearly see here, how it inevitably leads to unexpected and unwelcome results. Mere concentration of thought is thus of no value, nor is the temporary forgetfulness of everything except a single object. The chief object of Devarchanom could not therefore be explained away as consisting in concentration of thought and temporary forgetfulness of externality. Our venerable forefathers undoubtedly knew better philosophy and psychology than their modern Professors. The exact psychology of Devarchanom is clearly explained as follows in the Padma-Puranom.

पूजामक्तिः कथं शून्ये साकारे कथ्यते नृषैः ।

शून्यंमैर्मे कथं याति आधारेण विना नरः ।

सेवारसश्च साकारे निराकारे न वै रसः ।

साकारेण निराकारो ज्ञायते स्वयमेव हि ।

हरिस्मृतिप्रसादेन रोमाञ्चिवत्तनुर्यदा ।

नयनानन्दसलिलं मुक्तिर्दाक्षीभवेत्तदा ।

वाण्यं च यत्कृतं पापं कीर्तनात्तद्विनश्यति ।

भनसा यत्कृतं पापं स्मरणात्तद्विनश्यति ॥

कर्मणा यत्कृतं पापं तत्कथं तु विनश्यति ।

पूजादानव्रतस्तीर्थैर्जपहोमस्त्वर्पितैः ।

कर्माधीनं जगत्सर्वं विष्णुना निर्मितं पुरा ॥

“The wise people have declared that some *form* should be used for Pooja, as it is impossible to perform it without something tangible to engage the attention of mind and to arouse Bhakti. Where there is a form, the devotional feelings could be displayed, but not where there is no form. When the proper form is worshipped, the formless could be known without special effort. Pleasing Hari by meditation, produces excessive enjoyment accompanied by tears of joy and horripilation. In that high state of true Bhakti, Mukti will voluntarily appear and offer her services. All the sins committed by man, by thought, word and deed will be destroyed by proper Pooja. Sins committed by the organ of speech, would be destroyed by prayer uttered through the same organ. Sins committed by Manas by way of evil thoughts, would be destroyed by the meditation of the Dava by the same Manas. But how could the various sorts of sins committed by various kinds of actions be easily destroyed? Without the least feeling of haughtiness, man should take to various religious processes such as Pooja, Dana or charity, Vreta or austerity, Tirtha or holy bath, Japa, Homa &c. The Almighty Vishnu has created the whole Jegat for man in accordance with his own Karmas.”

Several psychological facts of religious importance are clearly explained here. An exhaustive classification of the sins of man and of their remedies, is furnished in detail. Sins by thought, word and deed complete the list of all the evil Vasanas sticking on to man's Budhi. The religious processes prescribed are said to serve as antidotes to all of them.

कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥

A proper performance of Pooja is thus capable of destroying all the bad Vasanas of man. It must be particularly noticed here how sensibly the remedies are prescribed. Sins committed by the organ of speech are required to be destroy-

ed by the work of the same organ. Similarly, all the mental sins have to be annihilated by religious meditation. Sins by actions being of many varieties, different suitable Karmas are prescribed for the destruction of Vasanas consequent on them. Why this distinct classification and distinct remedy? It is nothing but natural that no man who has been orally insulted by another could hardly be satisfied except by an apology in words. No payment of money without such an apology would be acceptable to any respectable man. The exact object of prayer is thus psychologically explained here. Prayers for the grant of worldly prosperity would not fall within the province of religious prayer mentioned above, and they could not destroy any of the sins of man. We do not however question the power of the Almighty in such matters, but that is a different affair altogether. There is an extremely vital point here which could on no account be forgotten, or even allowed to be misinterpreted. The Deva worshipped should be nothing less than what has been already pointed out. The above quotation will not permit of any twistings of the ignorant Pandit. The *form* introduced here no doubt refers to the *Vigraha* or *Iretina*, mental or physical. Though we have already observed that *Vigrahas* and other objects used for worship occupy only the position of *Temples*, they demand some technical explanation. Why should most of the *Vigrahas* be in human form with unusual number of hands and heads with curious implements in the hands. How are these relevant in the worship of a Deva who represents the bright Jiva-kala forming part and parcel of Bramhan itself? This must be clearly understood here.

What is a Vigraha?

—o—

विशेषेण गृह्यते इति विग्रहः । “That from which something specially significant should be understood.” What is there to be specially understood from the common *Vigrahas* of Vishnu, Siva &c, which are different in form? This is exactly the matter that has all along been confounding the ignorant

Pandit and through him the innocent masses. The mistake commenced with the unwarranted misinterpretation of a Vighraha as an exact *image* of the Deity worshipped with nothing to be specially understood from it. The heads, hands &c. in the Vighraha are misunderstood as the exact representations of the heads, hands &c. of the Deity in the actual form of a man, beast or both combined. Now, who is responsible for this wretched and destructive misinterpretation except the cursed Pandit in our own land? See how forcibly his stupid misinterpretation has spread over the whole country like poisonous gas. It was simply owing to the false position he was allowed to hold. Our sacred literature is replete with definite instructions on the subject. Even the Silpa-sastras which furnish directions to the workmen to execute a proper Vighraha, do not fail to explain the technical significance of its details. We cannot afford to digress too much on this point for the sake of the ignorant Pandit. His mistakes are too numerous even to be enumerated. One or two examples would suffice for our present purpose. Vide Maya-mathom, Silpa-sastrom,

शूलं त्रिगुणमित्युक्तं वज्रं दुर्भेद्यता भवेत् ।

अग्निः संहारिणीशक्तिः पाशानां भस्मसात्करी ।

प्रकाशिका पदार्थानां महामायोर्ध्ववर्तिनां ॥

दशहस्ता दिशोदश ॥

"The trident represents the three Gunas, namely Satwa, Reja and Tama belonging to the Maya of Eswara. The diamond weapon denotes the unbreakability or the permanency of Eswara. The fire as an implement represents Gnana which reduces to ashes all the bondage of man and which points out light or knowledge above the sphere of Maya. The 10 hands signify Omnipresence, the 8 quarters, above and below making up the whole space imaginable."

The above is too clear to require an explanation.

Vide गोपालोत्तरतापिन्युपनिषत् ॥

सत्तामात्रं चित्स्वरूपं प्रकाशं व्यापकं तथा ।

एकमेवाद्वयं ब्रह्म मायया च चतुष्टयं ।

रोहिणीतनयो विश्वः अकाराक्षरसंभवः ।

तैजसाक्षकः प्रद्युम्नः उकाराक्षरसंभवः ।

प्राज्ञावकोऽनिरुद्धोसौ मकाराक्षरसंभवः ।

अर्धमात्राक्षकः कृष्णो यस्मिन् विश्वं प्रतिष्ठितं ।

कृष्णाक्षिका जगत्कर्त्री मूलप्रकृतिरुविमणी ।

ब्रजस्त्रीजनसंभूतः श्रुतिम्यो ज्ञानसंगतः ।

सत्त्वं रजस्तम इति अहंकारश्चतुर्भुजः ।

पञ्चभूताक्षकं शंखं करे रजसि संस्थितं ।

बालस्वरूपमित्यन्तं मनश्चक्रं निगद्यते ।

आद्या मायां भवेच्छाङ्गं पद्मं विश्वं करे स्थितं ।

आद्या विद्या गदा वेद्या सर्वदा मे करे स्थिता ।

आतपत्रं ब्रह्मलोकं अतोर्ध्वं चरणं स्मृतं ।

कूटस्थं सत्त्वरूपञ्च किरीटं प्रवदन्ति मां ।

क्षरोत्तरं प्रस्फुरन्तं कुण्डलं युगलं स्मृतं ।

ध्यायेन्मम प्रियं नित्यं स मोक्षमधिगच्छति ॥

"The single Bramhan which is eternal and Chit is viewed as of four parts on account of Maya. The son of Rohini (Belarama who is Samkarshana) denoted by the letter अ in the Prenava Mantra, represents *Viswa* (the aspect of Eswara in the waking state of man). Predyumna denoted by the letter उ represents *Tyjesa* (the aspect of Eswara in the dreaming state of man). Anirudha denoted by the letter म represents *Praagna* (the aspect of Eswara in the sleeping state of man).

Beyond these three is Krishna denoted by the half-matra of the Prenava Mantra in whom the *Viswom* (or the 24 technical Tatwoms) is stationed. Moola-Prekriti the creatress of the Jegat is in the form of Krishna Himself known as Rukmini. The cow-herdresses represent the Mantras in the Vedas which combined together produce Gnana. The four hands signify Satwa, Reja, Tama and Ahomkara. Sankha or conch represents the five subtle elements, and is placed in the hand which denotes Reja. The Chakrom or disc denotes Manas which is unsullied like that of a child. Sarnga or the bow represents the original Satwic Maya. The lotus in the hand represents Viswom (or the 24 Tatwoms). Geda or mace which is always in the hand denotes the original Vidya which destroys Avidya. The umbrella denotes Bramha-loka beyond which is the region of the Deity. The crown represents the Satwic Kootastha which is the Lekshyarth of *Troom*. The two bright ear-rings denote the eternal region beyond the ephemeral one. Meditate like this every day; it will please the Deity and procure Mukti."

A good deal of high class philosophical ideas regarding the details of a Vighraha, is furnished in this single quotation. Many more are available within the sacred literature if wanted. All those ideas are religiously useful to the lower intellects which could not take to Gnana at once. Unless their exact technical significance is understood and utilized at the time of performing the Pooja, the Vighraha could not serve its purpose. It would then simply be a piece of stone, wood or metal; and the Deva invoked will not condescend to reside within it. In short, the different details of a Vighraha are the technical doorways provided for an insight into the true nature of the Deva. In plain language, the details of a Vighraha and even of a *Kshetra* or temple in which also a Vighraha is enthroned, represent the various *Tatwoms* which we have been constantly noticing in the previous pages. There is neither Mythology nor Idolatry in this holy concern. The *Kshetrom* and the *Vighrahom* are only after all an *artistic* concretization of the extremely philosophical principles expounded in the Gnana-Kanda whose *priority* to the Karma-Kanda

we have been hitherto proving and establishing to the utter disgrace and disgust of the prejudiced Western Historians and Sanskritists. This very fact has however been found repeatedly expressed everywhere in our sacred literature, and even in the quotation under reference.

योजनाध्वन्यशक्तस्य क्रोशाध्वा परिकल्प्यते ॥

No worship of Esvara is possible without some tangible object however subtle, in which He should be stationed for the use of meditation. Even in the highest mental worship, the Manas itself serves as a Vighraha. Although the Vighrahas serve some useful purpose, the Deva is more important. There is thus no harm in using a suitable Vighraha, and in the nature of things, it cannot be avoided. Vide Soota-Samhita.

यथायिमानयेत्युक्ते ज्वलत्काष्ठादृते स्वयं ।

नाग्निरानीयते तद्वत् पूज्यो मूर्त्याद्वना शिवः ॥

"When a man is asked to bring fire, he generally brings a burning piece of fuel but not fire by itself. In the same way, the Pooja of Siva should be performed in a Moorti or Vighraha."

The stupid, unphilosophical and unscientific *Iconoclasm* of the alien creeds is now completely proved to be arrogant, irreligious and unadulterated

A T H E I S M.

What is a Kshetrom ?

Kshetrom in Sanskrit means much more than a temple or place of worship. क्षेत्रं पत्नी शरीरयोः । इत्यमरः । क्षेत्रं शरीरे केदारे सिद्धस्थानकलत्रयोः । इति मेदिनी । 'Kshetrom means, wife, body, field, place of achievement.' Vide Bhagavat-Gita XIII, 2-3-5-7.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते
 एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः
 क्षेत्रज्ञश्चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
 महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ।
 इच्छा द्वेषः सुखं दुःखं संघातश्चैतना धृतिः :
 एतत् क्षेत्रं समासेन सविकारमुदाहृतं ॥

"Sri-Krishna said. O, Arjuna, this body is known as *Kshetrom*. He who perceives it is called *Kshetregna*. Understand that I am the universal *Kshetregna* of all the *Kshetroms*. The subtle elements, *Ahomkara*, *Budhi*, *Avyakta*, the 11 *Indrias* (including *Manas*) the five varieties of objects of the senses desire, hatred, pleasure, pain, *Jiva*, steadiness, all combined constitute the *Kshetrom*."

We see here that as commonly used in our religious literature, *Kshetrom* invariably refers to the body of man and *Kshetregna* to the Deity within it. Vide *Skanda Upanishad*

देहो देवालयः प्रोक्तः स जीवः केवलः शिवः ।

पाशबद्धस्तथा जीवः पाशमुक्तः सदाशिवः ॥

"The body of man is the temple of Siva, and the pure *Jiva* is Siva Himself. The *Jiva* subjected to bondage is called *Jiva*, and the *Jiva* liberated is Siva."

This clearly shows that when the body of man is purified it becomes the *Kshetrom*. Vide *आवन्त्यखण्डं स्कान्दपुराणं* ।

क्षीयत पातकं यत्र तेनेदं क्षेत्रमुच्यते ॥

"*Kshetrom* refers to where all the sins are destroyed."

The possibility and privilege of destroying sins are reserved for the body of the intelligent man. His body alone could therefore become a *Kshetrom*, and his *Jiva*, the *Deva*. If one does not make use of this opportunity given to him as a man,

he is surely worse than a beast: Vide Ananda Ramayana, Manohara-kanda.

पुरा सृष्टैः सर्वभूतैरतुष्टद्वयस्वराट् ।
 ब्रह्मावलोकविषणं नरं दृष्ट्वा मुदं गतः ।
 मुदं करोति देवस्य द्रावयेद्दुःखपातके ।
 इति मुद्रानिरुक्तिश्च मन्त्रशालेपि श्रूयते ।
 तथानयांकितो जीवोऽधिकारी शास्त्रभूमिषु ।
 नान्याभिर्योनिभिर्ज्ञातुं शक्यते स्वाङ्गनः पदं ।
 पशूनां नखरोमादि सर्वमर्थाय कल्पते ।
 मृतस्य नरदेहस्य सृष्टिर्देषावहोदिता ।
 एकमेवामुना साध्यं ज्ञानं स्वाङ्गस्वरूपदं ।
 तद्विना तु पशुभ्यश्च नरो हीनतरो मतः ॥

"In olden days, Bramha felt dissatisfied after creating every living creature. But when he afterwards created man, whose Budhi tried to discover Bramhan, He felt highly pleased. By thus pleasing Bramha, man gets his sins destroyed; and this is the derivative meaning of *Mudras* as explained in the Mantra-sastras. The Jiva of man which is marked by such a *Mudra* is qualified to work in the regions of the Sastras. No other animal could secure the knowledge of its own Atma. The nails, hair &c. of even dead animals are useful but not so of man. The only peculiar feature in man is his fitness to procure the knowledge of his own *Atman*, which if he does not take advantage of, he is worse than a beast."

Every religious text assures us that the *Atma* is within ourselves. It is now clearly evident that all the public places of worship in India known as Kshetroms are the ingenious and artistic concretisations of the *purified body* of man consisting of Manas, Budhi, Indrias &c. as explained in the Gita. The different shapes and sizes of the Kshetroms together with their respective Daities, therefore allude to the various stages

of religious development in man. Thus, a Kshetrom suited to one man's capacity could not suit another of different capacity. The Vighrahams are also in the same predicament. They should also strictly correspond to the Kshetroms in which they are enthroned. This shall be noticed shortly. Such is the philosophical importance of our holy Kshetroms. The whole of our religious Architecture is therefore strictly based upon the highly scientific religious philosophy. The Western writers on Indian Architecture such as Ferguson and his colleagues could not possibly understand anything about it, under the present state of their utter ignorance of Hindu philosophy and religion. Their big and so-called authoritative books, could only exhibit their poverty of technical knowledge, want of prudence and lack of imagination. They are pitifully mistaken from the very commencement of their adventure. Their comparisons with Western Architecture, apart from their arrogant criticisms, are completely irrelevant and profitless. We cannot deal with this subject in detail here, but a few salient points may be touched upon for the information of our beloved readers. They would surely convince us that the Western account of our peculiarly religious and artistic Architecture is utterly worthless in every way, except perhaps to disclose the extreme prejudice itself of the iconoclastic alien creeds towards the only religious religion in the world.

Hindu Religious Architecture

We must first of all understand here that Hindu Architecture in general is directly connected with Hindu religion. Both condemnation and praise without a knowledge of this serious fact are meaningless and practically useless. All the Western opinions on the subject up to date could only be rejected as irrelevant for this very reason. No doubt a good deal has been published on the subject of Indian Architecture, viewing it as mere Architecture produced by ancient workmen in India according to their own engineering and artistic talents

To establish this view, Budhistic and Mahamaden Architecture are too often put along with Hindu Architecture and sudden inference is seriously drawn to the effect that the main portions of Hindu Architecture are but borrowings from the Greek or other Western Architecture. This is the modern settled opinion of the West regarding the history of ancient Hindu Architecture. 'When the close connection of Hindu Architecture with Hindu religion is proved, both in its fundamental principles and even in its details, such opinions will be found wrong and un-called for. Our work of enquiry is much simplified here, as no alien creeds have any such religious connection with their Architecture. If they had, they would have been more prudent in their criticisms. Our Architecture is guided by the rules of the *Tantra-sastras* forming part of the Sakhas in the Vedas belonging to the Gnana-kanda. What are called Tantras are recognised in the Upanishads and the Puranas whose periods we have discussed in detail in the previous pages. 600 B. C. is the terminus of all the Western Historians, but we have proved that their data for all their whimsical dates, are false and imaginary and are cooked up by sheer prejudice. The following lines from the Upanishads and the Ramayanom will show according to the Western historical periods themselves that the Holy Kshetroms have existed in India 2500 years ago. That will quite do for our present purpose. Vide नारदपरिव्राजकोपनिषत् । यतिः ग्राम एकरात्रं पत्तने पञ्चरात्रं क्षेत्रे पञ्चरात्रं तीर्थे पञ्चरात्रं-वसेदेक एव ।

"The Yeti should remain alone, but should not remain more than a single night in the Grama, 5 nights in the city, 5 nights in the Kshetra, or 5 nights in a Tirtha."

Vide Skanda-upanishad.

देहो देवालयः प्रोक्तः स जीवः केवलश्चिवः ।

श्रीजावालदर्शनोपनिषत् ।

वहिस्तीर्थात्परं तीर्थं अन्तस्तीर्थं महामुने ।

योगिनो न प्रपूज्यन्ते स्वाद्यप्रलयकारणात् ।

शिवमात्रानि पश्यन्ति प्रतिमासु न योगिनः ।

अज्ञानां भावनार्थाय प्रतिमाः परिकल्पिताः ॥

रामायणं अयोध्याकाण्डं सर्ग ६

सिताम्रशिखरभिषु देवतायतनेषु च ।

ध्वजाः समुद्धिताश्चित्राः पताकाश्चाभवंस्तदा ॥

"One's own body is Devalaya, and the Jiva purified is Siva. The internal Tirtha is holier than the external ones. Yogis do not therefore care for external Tirthas. They perceive Siva within themselves and not in the Pretimas which are provided for the convenience of meditation by the lower intellects. Flag-staffs and banners adorned the high tops of *Devalayas*."

We have been already noticing that the construction of the Kshetroms has reference to the human body itself.

Kshetroms how related to human body.

There are various facts to prove that the Kshetrom is but a concretisation of the purified body of man as defined in the Gita. As the western writers are completely ignorant of the subject, we would limit our enquiry to the following three points without wasting our time in refuting the irrelevant matters maliciously introduced by western writers.

(1) Vastu. (2) Gopurom. (3) Gerbha-grihcm.

We have observed that necessary informations are abundantly available in the Tantra-sastras. But what is Tantra itself ? vide सुप्रभेदागमम् ।

तनोति विपुलानर्थान् तं मन्त्रसमाश्रितान् ।

त्राणञ्च कुरुते पुंसां तेन तन्त्रमिति स्मृतं ॥

“That which manifests clearly the real significance of every Mantra used by the devotee and thereby protects him is called *Tantram* ”

Tantram means a scheme, or proper method, by which the intended object is secured. The abstract conceptions conveyed by the Mantras are dramatically explained by external signs for the purpose of easy grasp, by the lower intellects. All abstract subjects in this world demand such ingenious demonstrations for easy understanding and they are commonly resorted to in all the civilized countries. The religious Tantram in India is thus no display of peculiar barbarism but its absence and even condemnation in alien creeds may well be viewed as pitiable barbarism itself.

What is Vastu ?

In Sanskrit, Vastu ordinarily means a dwelling house. It also denotes the plot of ground over which the house is built. वेदमभूवास्तुरस्त्रियां । इत्यमरः । Vastu-pooja refers to certain religious ceremonies performed soon after the construction of a Kshetrom is completed. The necessity for this Pooja is extended to ordinary dwellings, Palaces &c. An Itihasic story is narrated in the sacred texts to explain this highly abstract matter. The origin of Vastu is thus narrated in the सुप्रभेदागमम्.

वास्तुविन्यासमार्गेण तु दशसूत्रेण देशिकः ।

एकाशीतिपदं वास्तु सर्वसंपत्करं ऋणां ॥

असुराणां हितार्थं तु शुक्रः कृत्वा महातपः ।

महातपसि संभूतो भूताकारो महाबलः ।

अप्रयुक्तस्ततो भूतो देवैर्युद्धं प्रवर्तते ॥

"The method of marking out Vastu is by drawing ten lines. 10 lines horizontally and 10 vertically over them mark out 81 parts, and that is very auspicious for men. Sukra the Asura Guru once performed great tapas in behalf of the Asuras and Vastu originated as a powerful *Bhoota*. As he was ill-used, he began to fight with the Devas."

Similar account of Vastu in greater detail is furnished in the Silpa-sastras. The Devas being teased by Vastu complained to Bramha about him. Bramha told the Devas that Vastu is an Asura who is not easily destroyed, and advised the Devas to catch hold of him and throw him down on the earth. The Devas acted accordingly and Vastu fell on the ground with his face turned downwards. His head was in the north-eastern corner, the legs being in the South-western corner. Vastu is thus marked *diagonally* from north-east to south-west in every plot of ground selected for house building. When Vastu fell down the Devas in a body sat over him and pressed him down. He cried aloud and called out the name of Bramha who soon appeared at the spot. Bramha then gave him the name of *Vastu* and said that all those who construct new buildings, Palaces, Kshetroms &c. should perform Vastu-Pooja. This injunction of Bramha is being carried out even at present with great festivity everywhere in India. Evidently, the learned writers of the west on Indian Architecture have not taken serious notice of this Vastu who is a big *Bhoota* lying diagonally in every ancient building in India. Without the proper Pooja to appease him, no building is fit to dwell in. Any account of Hindu Architecture without an explanation for this terrible Vastu who keeps fighting with the Devas, is simply worthless as a literary, historical or scientific treatise of the sacred subject. The wicked Vastu and his

pacification are the most serious matters in Hindu Architecture. The so-called "Ancient Indian Architecture" built up within the big volumes written by Western scholars, is therefore entirely

B A S E L E S S.

It could now be easily understood that the Itihasic story of Vastu is no meaningless Mythology for the simple reason that the Christian Historian of the West is incapable of grasping its philosophical import and religious utility. It undoubtedly refers to a serious religious process of purifying man's body so as to render it fit for the Deva to reside inside it. The Vastu-Pooja is thus the first thing to be done to raise the construction of a building to the status of a Holy Kshetrom. The stately Palaces of Kings as well as the lowliest cottages of peasants are equally converted into Kshetroms in India by Vastu-Pooja. Religiously, the rich and the poor, the king and the peasant are equally held responsible for the purification of their bodies and dwelling houses. High class philosophical religion is ingeniously made to penetrate into everything connected with the daily transactions of the religious Hindu. It is this innocent and pious Hindu that is now surnamed a heathen, through sheer ignorance and insolence by all the alien non-religious

H E A T H E N S.

What is a Gopurom ?

पुरद्वारन्तुगोपुरं द्वारगात्रेपिगोपुरं । इत्यमरः ।

गोपुरंद्वारिष्वर्द्धारिकैवर्तामुत्तेकेपि च । इति मेदिनी ।

Gopurom refers to a gateway in general and also to the gateway of a city. It is applied to a medicinal plant also. Our learned Pandits who always insist on the interpretation of Go as a cow are here nonplussed. Unfortunately, no Gopuroms are anywhere used as cow-sheds up to date.

Professor Max-Muller's learned translation of Gavam-ayanom into *cows' walk* is equally irrelevant and quixotic. Such indigenous Pandits and alien Sanskritists are still the recognised authorities for some of our educated fools. The Gopuroms attached to Kshetroms are constructed as the four gateways to the enclosure in the East, West, North and South. Sometimes the one in front alone is constructed as a regular Gopurom. In any case, a Gopurom always consists of 7 storeys. Why this number 7? What is its mythology according to the Western Historian? Evidently his Munshi-Pandit has not yet enlightened him on the subject. If pressed for an answer the learned Pandit is likely to say that the seven storeys signify that all the 7 days of the week he could get something substantial from the Kshetrom to eat. Such is his erudition in our religious subject. He is not entirely to blame. Our wise forefathers have put up costly and huge Gopuroms as a public notice declaring the very Pandit's unfitness to enter into the holy Kshetrom itself. The 7 storeys undoubtedly allude to the 7 *Gnana-Bhoomikas* of the Gnana-Kanda of the Vedas. The religious prominence of these 7 Bhoomikas is exhibited Architecturally by the artistic and grand construction of a Gopurom rising to the skies. A Gopurom thus points to the fact that the Kshetrom itself is intended for slowly leading man to the top of the Gopurom through the 7 well-known stages of religious development. No idea of Gnana even of the first Bhoomika has ever entered into the heads of our learned Pandits. Their conception of a Gopurom as a cow-shed is therefore nothing surprising. That the 7 storeyed Gopuroms attached to the Holy Kshetroms are not however cow-sheds, is known to every sane Hindu in the land. Go as a Sanskrit word here refers to Veda, knowledge and light. Gopuroms thus boldly proclaim the importance of the Gnana-Kanda by their huge and beautiful appearance, to everyone entering the Kshetrom. Kshetroms which own such Gopuroms are not therefore barbarous and idolatrous institutions as ignorantly and maliciously condemned by alien breeds and the misguided Samajists in India itself.

The very bodies of such foolish critics have not become Kshetroms yet. They are daily and hourly adding to their sins by the cruel violation of the first elementary principle of Hinduism namely, Ahimsa.

क्षयिते पातकं यत्र तेनैदं क्षेत्रमुच्यते ॥

Surely, they are not privileged to own a holy Kshetrom yet, much less a stately Gopurom. The seven storeyed Gopuroms which Architecturally proclaim the importance of the 7 Gnana-Bhoomikas of the Gnana-Kanda, logically establish the existence of the Gnana-Kanda itself as the fundamental and original portion of the sacred Vedas. The Karma-kanda, the Gopurom and the Kshetrom are but the scientific concretisations of its philosophical contents, resorted to in the interest of the lower intellects. The stately Gopuroms in India thus magnificently declare to the world the utter worthlessness of all the Western opinions on Hinduism.

MONUMENTALLY

What is the Gerbha-grihom?

This is a common term used in connection with every holy Kshetrom. Its technical significance has seldom engaged the attention of our religious authorities and learned Pandits. When therefore unexpectedly questioned, they suddenly get annoyed as usual. Gerbha-griha ordinarily and literally means a lying-in-chamber and Gerbha-grihom means conception itself. Under the existing conditions, none can guarantee that our quixotic Pandits will not in their heroic mood one day tell us that Gerbha-griha means the womb of a woman itself. Why, Griha itself in Sanskrit means a wife. दोरिषु च गृहाः । इत्यमरः । That is the Dictionary meaning, given by a learned Pandit also. What more is wanted? It is indeed a pity that our modern Sanskrit Pandits have not even the vaguest idea of the sacred subject. Do they want us to understand here that Gerbha-griha means a pregnant

woman and that we resort to a Kshetrom to worship her ? In the matters connected with the holy Kshetrom which is intended for public worship of the Almighty Eswara, why is this curious term Gerbha-griha introduced at all ? Our Pandits are bent upon assuring us that there is nothing strange in its use. It simply means the interior of a house which is also in times of need, used as a lying-in-chamber. गर्भागारं वासगृहं अरिष्टं सूतिकागृहं । इत्यमरः । Gerbha-griha in a Kshetrom thus simply refers to the central portion where the Pretima is enthroned. But, does all this wretched commonality exhaust the possibilities of interpreting the word with common sense and religious dignity ? No. गर्भः कुक्षौ शिशौ सन्धौ भ्रूणे पनसकण्टके । इति हैमेः । 'Gerbha means the belly, a child, Sandhi or joining together, a child in the womb and the thorny projections all over a jack fruit'. There is thus absolutely no harm in sensibly utilizing any suitable meaning out of so many furnished here. We shall very well use the meaning *Sandhi* here. Similarly *Griha* means to take or to understand. Gerbha-griha thus clearly points to the necessity of the worshipper's associating himself with the Deva in the Vighraha. He must feel that the Deva inside the Kshetrom represents no other than the very *Jiva-kala* in his own heart. मत्कलं जीवसंज्ञितां । This is exactly the meaning of the word Vighrahom too. विशेषेण गृह्यते इति विग्रहः । That which has to be particularly understood from the Pretima is Vighraha. The *Jiva* of the worshipper must be sufficiently purified so as to identify it with the Eswara represented in the Vighraha. This is exactly what the *Gerbha-griha* signifies. The divine Eswara within the holy Kshetrom could not be discovered without taking to this highly religious process of Gerbha-griha. This process should be undergone even during the Pooja in the house. The Deva could be found only within the Gerbha-griha which is entirely the make of the worshipper's own effort. The inner apartment of the Kshetrom and the Pretima within it, should be converted by each worshipper, into Gerbha-griha and

Vigraha, before he could say that he has worshipped the Eswara in the Kshetrom. Thus, whatever is ordained for Pooja at home should be virtually followed while attending the Kshetrom also. The Kshetrom undoubtedly furnishes to the public in general, when properly used, the convenience which many cannot command. The process of performing Pooja at home is therefore not at all different from the worship in the Kshetrom. We are now certain that there are no pregnancies and deliveries within the holy precincts of a Kshetrom, as the indecent Pandit would have us believe. Such are the highly philosophical and religiously useful ideas imbedded in the very technical terms used, namely, Kshetrom, Gopurom, Vigraha and Gorbha-griha. But what are there in the place of all these, in the boasted Iconoclastic institutions of alien creeds? Philosophically, scientifically and religiously, big

C I P H E R .

C. Western account of Hindu Kshetroms.

Several western writers have, during the past century published books on the history of Indian and Eastern Architecture, of which James Ferguson's is probably the most authoritative one in the eyes of the British people. Among these authors there may be differences of opinion with regard to unimportant details but in the main they are all one. In their attitude and appreciation towards the Hindu Architecture in general, there is nothing but cordial agreement. Birds of the same feather flock together. To ascertain their real views so far as our religious Architecture is concerned, the careful reading of a single book of theirs would thus suffice. We would therefore limit our enquiry here to a few pages of James Ferguson's 'History of Indian and Eastern Architecture' 1891. Our main object here is only to convince our beloved readers how hopelessly the Western writers have misunderstood and misinterpreted the sacred Hindu Architecture altogether.

Although we are not therefore very particular about their personal opinions, which are always irrelevant and prejudiced, we cannot totally disregard them as they are intentionally expressed to discredit us as an ancient nation in the eyes of the civilized world. In the sheer interest of self-defence at least we must certainly secure a clear idea of such damning opinions. We may not perhaps be able to complain that all the Western writers have despised us and ridiculed our sacred Architecture throughout their books. Even praises may be found consciously or unconsciously expressed in some places; but we may be assured that they are invariably like the encomiums bestowed upon illiterate menial servants for their intelligent and diligent servitude. Religious prejudice, race hatred and boorish unmannerliness always adorn the learned inferences drawn in every page, and the utter ignorance of the highly philosophical technicalities is also writ large therein. To the discerning eye of a sensible Hindu their unwelcome enterprise is nothing short of a purposeful

C A L U M N Y .

Our beloved readers may be first of all assured that within the 756 pages of Ferguson's big book under reference, there is not a word of explanation about the *Vastu* nor even a suggestion about the seven storeys in a *Gopuram*, not to speak of the technical significance of *Kshetrom*, *Vigrahom* and *Gerbhagrihom*. Unlike the boasted Architecture of the West, our religious Architecture is thoroughly and strictly guided by the definite rules furnished in authentic religious texts which are undoubtedly hundreds of centuries old. They serve as *documentary* and *historical* evidence to disprove all the odious remarks *unhistorically* made all this time on Hinduism and its votaries in India. It is impossible to establish that the Western Historian who was able to fix Vedic periods, Upanishadic periods and Puranic periods was not aware of the existence of such religious texts in India which are freely quoted

every day even by modern uneducated workmen. A History of Hindu religious Architecture willfully omitting to mention even the existence of such religious texts in India, is not only cowardly but also extremely

FR A U D U L E N T.

We have now plainly understood how all the vital facts connected with our religious Architecture which have absolutely no comparison with anything in the alien Architecture, are completely and willfully *suppressed*. When detailed *classifications* of our holy Kshetras and detailed methods of constructing them are clearly furnished in well-known religious texts written in elegant Sanskrit poetry thousands of years ago, what is the fun of any Christian Historian from the West trying to decide the fate of Hindu Architecture in India, by publishing a few photographs and wood-cuts of some recent buildings and of a few dilapidated ones, several of which belong to the Anti-Hindu Buddhists and the Iconoclastic Mahimadanas? No body need here turn round and accuse us of prejudice against the very valuable research work disinterestedly done by European savants. We know by this time by sheer bitter experience, all the foregone conclusions of such philanthropic enterprises. We have already conclusively proved that the very method of enquiry adopted was irredeemably *deceptive*. In the book under reference, we need not turn many a page before we could clearly perceive the settled opinions and final judgments lavishing forth from the Aesthetic and sympathetic heart of the learned author. Vide page 4 Introduction.

"It cannot, of course, be for one moment contended that India ever reached the intellectual supremacy of Greece, or the moral greatness of Rome; but though on a lower step of the ladder, her arts are more original and more varied and her forms of civilization present an ever-changing variety such as are nowhere else to be found."

— THE HISTORY OF HINDU ARCHITECTURE, p. 4.

The above is 'so artfully and so laboriously expressed that every indigenous admirer of Western opinions on Indian affairs, may gloriously hug it as a priceless

M E M E N T O ,

Ferguson's classification of Hindu Temples.

The author attaches his short but learned introductions to every style of Architecture he explains and illustrates. His general Introduction in the beginning extends to the first 47 pages. It is chiefly the usual rigmarole of the history of India as proclaimed to the world by the Western Christian historians. It contains the sneering condemnation of the whole of our religious literature as unhistorical and unintelligible mythology, and at the same time the utilisation of some portions of that very mythology for his own historical purposes wherever he wants to ridicule the Hindus and reduce them to the level of beasts. Whether he is able to excel all the Western Historians or not in this matter, he is not a bit behind them in his virulent depreciation of the Hindus in all possible manner, especially by the dexterous application of his special subject of Hindu Architecture. Like his colleagues in the West, he is particularly partial to the Budhists and even to the Mahamadans in India. We are almost tired of complaining against the misconduct of these self-imposed authorities of the West. Our beloved readers are here simply reminded of what we have already said in detail in Section 15 on this subject. Prejudice is more powerful than common sense, and we cannot therefore expect anything better from that antagonistic quarter. Just after this glowing introduction which is nothing less than a terrible crusade against the Hindus in India, the learned author allots about one-third portion of his big book, from page 43 to page 279, to the history of the Architecture of the Budhists and Jains. Our beloved readers need not be surprised why such a curious order of treatment is

adopted. The cat has long been out of the bag. The learned author wants to establish throughout his book that the Budhists are the real owners of India and that the Hindus are foreigners belonging to a very low race of mixed blood far inferior to the noble Aryan race to which the author belongs. It is useless to waste our time in repeatedly and shamelessly complaining against their inherent spirit of

R A N C O U R .

Without the least reference to the well-known and recognised principles and strictest rules of our *religious Architecture*, the learned author, depending merely upon the absurd settled opinions of the Western Historians of India, proceeds to classify the various styles of construction, in his own magnificent style of pride and prejudice. The principle of classification virtually adopted by him is the one that would most advantageously suit his preconceived conclusions. He classifies Hindu religious Architecture into three different styles, namely, Dravidian, Chalukyan and Northern or Indo-Aryan. Dravidian refers to South India, Indo-Aryan to North-India and Chalukyan to Middle India. Evidently this is neither a religious nor an Architectural classification which one would surely expect to find here. This great Western authority on Architecture, after all pitches upon an absurd and meaningless *Geographical* classification and explains the whole subject *Historically*, accompanied of course with his generous compliments of abuse and derision. Thus, scientifically and in reality, the learned author's classification itself is richly

U N - C I V I L I S E D .

Dravidian style.

66 pages, from 319 to 383 are allotted to this subject. The style in question is explained and illustrated with the photographs of a few temples in Southern India, with virtually very little useful information to enable any one to under-

stand its religious or Architectural *peculiarity* as a style of constructing religious Kshetroms. The learned author however, carefully makes some important observations which he knows would probably interest the British public in their political relation to India. The following may be noticed for the information of our beloved readers.

(1) The author admits that there is no essential difference in plan or form between the Siva and Vaishneva temples in southern India.

(2) In regard to the Dravidian temples, the author says, "We find their number is so great, their extent so vast, and their variety so perplexing that it is extremely difficult to formulate any distinct ideas regarding them". This is certainly an unconscious confession of his utter ignorance and incapacity to deal with an alien sacred subject. As a foolish Iconoclast, his profane intellect could hardly penetrate into the subtle religious philosophy of the vegetarian Hindu.

(3) He thus speaks about the Dravidian people themselves as an explanation of their religious Architecture. "The Egyptian had great and lofty ideas and a hankering after immortality that impressed itself in all their works. The South Indians had no such aspirations. Their intellectual status is and always was mediocre. They had no literature of their own, no history to which they could look back with pride and their religion was and is an impure and degrading fetishism."

The learned author evidently believes that all the above facts are proved by the photographs and wood-cuts he has published in his book. All this is unintelligible yet to the mediocre Hindu ; but even with his poor intellect, he could very well perceive the noble spirit of the learned author as well as his correct knowledge of the Hindu Architecture as a whole. Let us however first secure an idea of the total contents of his magnanimous heart.

(4) The learned and artistic author proclaims as follows his appreciation of the beauty of Dravidian style and of the skill displayed in the execution,

"It is in vain however to look among them (temples) for any manifestation of those lofty aims and noble results which constitute the merit and the greatness of true Architectural art and which generally characterise the best works in the true styles of the Western world."

No better and clearer exhibition of the 'West versus East', could be seen elsewhere. Nay, more ;

"But the fact is that in nine cases out of ten, Dravidian temples are a fortuitous aggregation of parts arranged without plan as accident dictated at the time of erection. As an artistic design, nothing can be worse. As an Architectural design it is altogether detestable. As works of art, they (the yalis) are the most barbarous, it may be said the most vulgar to be found in India, and do more to shake one's faith in the civilisation of the people who produce them than anything they did in any other department of art."

We shall soon notice the important Architectural points connected with the so-called Dravidian style, in strict accordance with the Sastras pertaining to them. In the mean-time let us be fully convinced that this Western authority has absolutely no idea of our religious Architecture. We are not of course going to be frightened by his irrelevant and impertinent comparisons and vulgar abuses. Surely, they could never constitute a scientific research of any serious subject in this mortal world. The very Aesthetic sensibility of the author and his fitness to review Hindu Architecture even as mere Architecture, are here proved to be at a discount. No one in India is anxious to know whether this vituperative author is respected or despised in his own land as an Artist or an Architect or even as a critic. The uncalled for, ignorant and indecent opinions he has volunteered on a serious matter pertaining to the only religious nation in the world, clearly disclose his actual status in any civilised society. In spite of all this, it is indeed a pity that there is still a handful of foolish admirers of Western opinions of this kind, even among -

the educated classes in India. The secret of their senseless attitude is not far to seek. A little enquiry would clearly show that they belong to a peculiar sect that invariably smarts under some social or religious

DISABILITY.

Chalukyan style.

19 pages from 386 to 405 are allotted to this style which is so surnamed by the name of the dynasty of rulers who built the temples. No better denomination of the style suggested itself to the learned critic on Hindu Architecture in India. At the very outset, it displays the extreme poverty of his imagination and of the technical knowledge of the subject. Since we are not actually engaged in any critical review of his book, we must soon pass on in the interest of our own subject. Suffice to say here that any ordinary Hindu looking at the temples referred to or even at the photographs and wood-cuts furnished in the book, could easily perceive the striking similarity of construction to that of the so-called Dravidian temples which the Christian author has hitherto defiled with his foulest abuses in the previous pages of his big book. It must be specially noticed here that *before* he begins to illustrate and explain the style under reference, he attempts to establish historically that the Chalukyans were originally Jains and therefore they used Budhistic designs in the Siva and Vishnu temples they put up during their rule. Vide page 387.

"The style of Architecture which they invented while Jains, was, it is true, practised afterwards by them both as Vaishnavas and Saivas; but it seems to have had its origin in the earlier form of faith."

Such is the trick he has been from the beginning employing to calumnise Hindu Architecture without the least knowledge of its head or tail. He always forgets or rather conceals the fact, that the Budhists and Jains are but off-shoots

from Hinduism having revolted against their original fold. In matters of Indian history of course, Western Christians can afford with impunity to put the cart before the horse. But how can they so easily destroy the eyes of all the Hindus in India? The very photograph in page 400 of the temple at Ellabid will clearly convince any unbiased observer who has human eyes to see, that all the three styles of Hindu temples illustrated in the book, owe their origin to one and the same source. This fact shall soon be proved by *documentary* evidence which would by itself veto all the stories cooked up by Western Christian critics. The style of treatment all of them have adopted for dealing with Indian affairs, is now discovered to be simply hostile and completely

FICTITIOUS.

Indo-Aryan style.

82 pages from 406 to 488 are allotted for the elucidation of this style. The two so-called *separate* styles namely, Dravidian and Chalukyan have been already disposed of by the learned author, without in the least being able to point out any serious differences between the two, either religiously or Architecturally. The striking similarities between the two however, he could not possibly admit, as that would seriously interfere with his preconceived notions of India and of the Indians. As for the style named Indo-Aryan he is in greater difficulties, which fact he unconsciously gives out in the very beginning. Vide page 406.

"Unfortunately we have no name which would describe the style in its *ethnographical* and *geographical* relations without being open to the objection of expressing either too much or too little."

The learned author plainly admits that neither Ethnography nor Geography could help him here. Apart from this admission, one important fact is particularly elicited here. That his classifications and explanations throughout the book ear

solely confined to these two *graphies* is now beyond dispute. His boasted volume is thus only a 'History of Indian Ethnography and Geography'. The grand title of the book is thus a misleading misnomer. If therefore, he or his admirers ever foolishly believe that anything is mentioned about Hindu Architecture in the book, they would simply be under a ridiculous

ILLUSION.

If the learned author found no possibility of giving an ethnographical name to the style under reference, why did he call it Indo-Aryan? He gives his reason thus in page 407. "Aryan is the direct *antithesis* of Dravidian." This argument is put forward with the express object of *doubly* establishing that the Dravidian in Southern India could never hope to claim any affinity with the great Aryan race. But we have conclusively proved in Section 15 that the Western interpretation of the word Dravida is an egregious mistake, and that an Aryan if he is not also a *Dravidian*, is but an irreligious brute. Surely, we in India are better authorities for the interpretation of these two *Sanskrit* words, namely Aryan and Dravidian. They are never used as *antonyms* in the Sanskrit language, and the word Dravida is *not found* in any other language except Sanskrit. No philology could help the Christian author here, and he is thus unexpectedly and completely

NON-PLUSED.

The ingenious author had a still additional object in applying the name Aryan to the style in question. He wanted somehow to introduce the irrelevant point connected with the races, in order to create an opportunity to abuse all those who call themselves Aryans in India. He wants bluntly to *deny* within his book that there are any Aryans at all anywhere in India. Vide page 407.

"The great defect of the term however is that the people inhabiting the north of India are *not Aryans* in any reasonable sense of the term, whatever philologists may say to the contrary."

He is prepared to fight with Western philologists themselves who would obstruct his pious crusade against the Hindus in India. His bigotry is certainly admirable. But, we have clearly shown in Section 15 what the term Aryan signifies in the *Sanskrit* language. It has certainly *no* Ethnographical significance at all. The learned author of course applies the word Aryan as used in Western languages where perhaps it has an ethnographical significance as referring to himself and his nationality. But that is no reason why he should apply the same term to Indian matters when it does not convey the same idea in any Indian language. Let him however be plainly assured here that no respectable and religious Hindu in India ever wishes or would ever tolerate, his being classed under the author's noble Aryan stock. He knows his humble origin to be entirely different. He has a Gnana-kanda in his Vedas to own, and it is monumentally proclaimed to the world through his seven-storeyed Gopurams, in spite of the valuable contents of the Christian author's big book. He belongs thus to a *Super-Aryan race* and does not stand in need of any Western recognition. Let all the wonderful characteristics of the Western Aryans be reserved for their own use. No Hindu in India wants to lay claim to them or wants to imitate them. By the grace of the Almighty, he now knows their real worth full well. We in India gratefully acknowledge the historical fact so cleverly brought out in the book, that none of the temples now found in India from the Himalayas to the Cape, was ever constructed by an *Aryan* as interpreted by the learned author. It is indeed a great religious consolation. Religious India surely does not aspire in the least to have anything to do with the so-called Western Aryan who Ethnographically and Geographically represents nothing more than an Anti-Hindu

CHRISTIAN.

Let us now see what the learned author has to say about his Indo-Aryan style itself. It is useless to go into minute

Details here, as the very fundamental principles of our religious Architecture are not understood by the learned author. He is simply judging everything with the eye of an ordinary layman. Even in so doing, any Hindu in India could perceive much better than the Christian author who is full of prejudice and bigotry and who in fact does not want to see. Hindu Art does not at all appeal to him. Even the thought of a Hindu irritates his sympathetic heart. His own style is worse than the well-known style of an Anti-Hindu Christian Missionary who is devoid of delicate feeling, subtle imagination and artistic taste. What can we do with such a perverted, inartistic and dogmatic author of our religious Architecture? But, what has he after all discovered in his so-called Indo-Aryan style to distinguish it from his two previous styles? Here also he gloriously confesses his utter failure and complete ignorance. Vide page 113. "But it still remains to be ascertained from what original form the *curvilinear square tower* could have arisen."

The only difference noticeable is thus the curved outline instead of a straight one, in the square towers of Upper India as compared with those of Lower India. What does this mean except that all other details are similar? The single *curvature* in the outline is alone the basis for the learned author's separate classification of this style as peculiar to North Indian Architecture. But in the illustration furnished by himself in page 411 of his book, two temples are seen as built in juxtaposition at Badani in Dharwar. According to his own classification, one is Dravidian and the other is Indo Aryan in style. The only difference actually perceivable between the two is the curved outline in the one as differing from the straight outline in the other. How many more important matters are exactly similar here, he does not condescend to notice. No plainer proof is required to show that his absurd classification is illogical and untrue. His boasted Ethnography and Geography which alone his big book contains, have now completely

EVAPORATED.

The differences ignorantly created by the learned author in his three quixotic styles, have now practically vanished. The similarities easily observable by the rest of man-kind, the perverse author will not recognise and will not even look into. Anyhow, his classification of Hindu Architecture into three styles, is now proved to be wrong, and his further irrelevant observations are clearly understood as intentional abuses. We have several Sastric texts dealing with the subject which would easily disclose the secret of all the Western mistakes referring to the ignorance of the fundamental principles themselves. But before leaving the subject here, we must draw the special attention of our beloved readers to another significant fact in the book under reference. Just after the 'Budhistie and Jaina templos dealt with in the beginning of the book, the author takes up another subject namely, Architecture in the Himalayas and allots 39 pages for its treatment from page 279 to 318. The *Hindu temples* in the Himalayas are cunningly placed in the middle, as not belonging to the Budhistie Architecture before them nor to the three styles of Hindu Architecture after them. This indeed is a curious method of evading the difficulties that would naturally arise by trespassing upon forbidden grounds. Why were not the Hindu temples in the Himalayas included in the three styles? If they were different in style, why was not a fourth style added? The very divisions and classifications in the book are in themselves unscientific and

I L L O G I C A L .

We shall therefore specially notice a few salient points from within the 39 pages above referred to.

Architecture in the Himalayas.

Many storeys in wood-work with sloping roofs are found peculiar to the Hindu Temples in the Himalayas. Much wood is used with exquisite carvings. The two photographs published in pages 304 and 306 are indeed typical illustrations,

one being the Temple of Devi Bhavani, Bhatgaon and the other the Temple of Mahadeo and Krishna, Patan. But the learned author observes much similarity in them to the Jaina Temples in Canara. He may however be assured here that the Hindu Temples in the whole of Malabar, West Coast, are of the same type. With all his wonted originality and ingenuity, the learned author seems to feel somewhat tremulous to proclaim suddenly that all such Himalayan Hindu Temples are mere copies of Budhistic design. He writes as follows in page 308. "Whenever the chapter of Indian Architectural history comes to be written, it will form a curious pendant to that of the wooden Architecture of *Sweden* and *Norway*, the similarities between the two groups being both striking and instructive. It can hardly be expected that any ethnographical or political connexion can be traced between peoples so remote from one another which could influence their Architectural forms."

In the usual style of the learned author, what harm is there in immediately inferring that the Architecture of Sweden and Norway is directly influenced by that of the Budhists in China and Tibet? His only argument is that the Western countries are too remote from the Eastern for such a conclusion. Even otherwise, he would not tolerate such an inference against the assumed prestige of the Western Christian nations. His Christianity would particularly object to any such ethnographical or political connexion. But what intimate connection is there between the Hindus and the Anti-Hindu Budhists in India, for his constantly blabbering in his book, that all the Hindu Institutions are but copies from the Budhists who are open enemies at the spot? Does he soberly think that Hindus in India have ever been so much devoid of common sense and religious feeling as to copy for their *religious* Architecture, anything from the Atheistic, Anti-Hindu Budhists in India or elsewhere? His very attitude in publishing his big and useless book, is, to say the least, extremely

S E L F I S H .

It is now clear that exactly as in the three previous styles, the learned author is equally blank in his scientific elucidation of the Himalayan style of Hindu Temples. The profuse use of wood and the skilful rich carving executed in the Himalayan and Malabar Hindu Temples, are yet mysteries to him. The sloping roof in both the places so remote from each other, is as much a riddle as similar wood-work in Norway and Sweden. Why should he then venture to take up the presumptuous task of enlightening others by abusing the Hindus? But, how does he explain away the whole matter after-all? By simply adding insult to injury. vide the following from page 308.

"In fact, there are no two tribes in India, except the Nairs and Newars, who are known to have the same strange notions as to female chastity, and that, coupled with the *architecture* and other peculiarities, seems to point to a similarity of race which is both curious and interesting; but how and when the connexion took place I must leave it to others to determine. But I do place faith in the similarity of their architecture combined with that of their manners and customs."

Why should the learned author irrelevantly introduce Newar and Nair women as well as their alleged indifference to chastity to explain the style of architecture whose very elementary principles he has not studied? All the Hindus in India know very well that both the Newar and the Nair belong to the Soodra class and that they are neither the Poojaris or priests in the Temple, nor the carpenters and masons who construct the Temple. How then could the supposed licentious habits of the Newar and Nair woman affect the architecture of the Hindu Temples in their respective localities? Are there not worse specimens of humanity in Christian lands in the West? Do they influence the style of construction of the Christian Churches whose architectural beauty and greatness he has been in season and out of season praising to the skies? All this is simple nonsense. But how does he know that all the Newar and Nair women are completely

innocent of chastity simply because they are allowed the privileges of divorce and remarriage? Viewed as a question of Ethical philosophy itself, what is the scope and extent of the Western notion of chastity? Civil marriages, divorces, remarriages, widow marriages, companionate marriages, all put together, still probably keep within the strictest bounds of chastity. The Newar and Nair women are in general, surely less licentious and more chaste than their civilized sisters of the West. A Western critic on Hindu chastity is indeed a terrible

W O N D E R .

We have now understood without the least doubt that there is neither technical nor useful nor even acceptable information on Hindu Architecture in the much boasted book under reference. But all that is more than made up by the more important knowledge that could be easily gathered of far-reaching consequences. All the Western books on Hindu affairs may be assured to have been written in this very fashion. Every Western Christian writer wants to establish through his special subject of study that the Hindus in India are the most barbarous and immoral people, simply because they are beginning to be clearly known as just the reverse unlike the people of the West. Philology, History, Literature, Science, Philosophy, Ethics and even Architecture are utilized to prove the required fact to the satisfaction of all the Western civilized nations so that they may despise and hate the most religious and enlightened Hindus in India as the worst nationality in the world. Although the learned author of the Indian Architecture has completely failed to explain his perverse styles of Hindu Architecture, he has vividly displayed to the Hindus in India, through his learned treatise the exact characteristics of its own venomous

S T Y L E .

D. Constructon of Kshetroms.

By the technical informations hitherto gathered, we are in a position to logically presume that our Architecture and Sculpture are specially intended for the *artistic concretisation* of the fundamental abstract principles of our religious philosophy. We have already noticed on several occasions that our wise forefathers who were more interested in the religious progress of their beloved posterity than in their prosperity of worldly affairs, ingeniously introduced religious observances even in the ordinary transactions so that the whole life of even the worldly man may always be consciously or unconsciously intertwined with some useful religious conception. The Architecture and sculpture pertaining to our religious worship itself could on no account be therefore devoid of serious technical significance in all their details. To ignore this fact is nothing short of denying one's own allegiance to Hindu religion itself. We have various religious texts treating of Architecture and sculpture such as the Agamas, the Yamalas, the Silpas namely, Maya-matom, Silpi-retnom, Markandeya-nibendhanom &c. whose very names the modern Pandits have seldom heard. Such is the pitiable characteristic of the liberal education secured by the mere Sanskrit Pandits of the day. That the Sanskrit literature they study is itself tinged with the all-prevading influence of Hindu religion is now utterly forgotten in the modern boasted Sanskrit Colleges in India. Evidently, even the learned professors in them will have to be reminded that the famous poems and dramatic works of the great Kalidasa and others do not tell mere human tales as they have ignorantly misunderstood at present. Their foolish conception that such high class literature belongs to an entirely different species as compared with the religious literature, is as absurd as the classification of the Indo-Aryan style by James Fergusson as the antithesis of the Dravidian style. The mere professional Sanskrit Pandit in India has thus to re-study all that he has studied, to be of any real value.

The Western Sanskritist who is his faithful student has also to re learn everything and has particularly to destroy all the impudent nonsense he has written, based upon the mistaken ideas gathered from his foolish Munshi. The Pandits as a class ought wisely to avoid poking their noses unnecessarily into the unstudied and sacred religious subjects in future. Let all the hot-headed Mahamahopadhyayas of British manufacture take note of this earnest and serious warning for the last time. Otherwise, in the strenuous efforts to defend our fast-dying religion and philosophy against the terrible attacks from within and without, all the misguided and intrusive Pandits will have to be publicly

DISCREDITED.

The Architectural buildings constructed for the purpose of a Kshetrom are known by several synonymous terms. Unless they are known, some of them may be misunderstood as different from one another, or even as belonging to the Buddhists, Turanians or others as ignorantly and impudently declared very often by James Fergusson in his learned treatise on Hindu Architecture. Vide Karana Agama.

प्रासादं भवनं सद्य गृहं धाम निकेतनं ।

विमानं सदनं हार्यं वासो मन्दिरमालयं ।

निलयस्त्विति विख्याताः तस्याः पर्यायवाचकाः ॥

"Prasada, Bhavana, Sadma, Greha, Dhama, Niketana, Vimana, Sadana, Harmya, Vaasa, Mandira, Alaya and Nilaya are synonymous terms."

Vimana must be particularly understood here as a Sanskrit term used for Hindu Kshetrom. By Western writers it is specially misunderstood as referring to the Temple of a Buddhist whose language itself is Pali a Prakrit form of Sanskrit. The Western insolent inference that the Hindus have borrowed everything from the Buddhists is a typical instance of nonsensical

ANACHRONISM.

All these Sanskrit names for the Kshetrom could be easily perceived as ingeniously used to denote some important philosophical ideas which would remind an intelligent worshipper at every step, that all the concrete forms he sees within a Kshetrom, such as, the Garbha-griha, the Gopura, the Mandapa, the Dhwaja and even the pillars and the roof, symbolically proclaim useful religious ideas directly connected with the worship of the Deity. Architecturally, the Deity enthroned is the central object from which all else have to be measured, as well as to be designed and worked out in conformity with the Itihasic constitution of the Deity. The sloping roof and the curvilinear or rectilinear shapes of the Gopuroms and Vimanas are merely optional details which come last in the consideration of the construction of a Kshetrom. The shape and measurement at the bottom which are closely connected with the nature of the Deity are the most vital and significant portions of our religious Architecture. It is here that all the Western writers have blundered chiefly owing to the pitiable ignorance of their favourite Munshis. This fact by itself is sufficient to prove that all the Western publications on the subject which distinguish the styles by the mere observation of the roofs are utterly worthless for the purpose they are pretended to serve. To determine the true varieties of construction, our observations must therefore be directed more towards the shapes at the *bottom* than at the *top*,

What shapes fall under religious Architecture.

Vide सुप्रभेदागमं ॥

जातिभेदं समाख्यातं पादानामधुनोच्यते ।

चतुरश्रमथाष्टाश्रं षोडशांश्रन्तु वृत्तकं ।

कुंभयुक्तास्तथा केचित् केचित् कुंभविहीनकाः ।

केचिद्वै कुंभमण्डिभ्यां युक्ताः पादाः इति स्मृताः ॥

"The following are the different *Jatis* or classes of Kshetroms distinguished by their *Paadas* or shapes at the bottom. A square shape, an Octagonal shape, a sixteen-sided shape or a circular form are prescribed. Some of them have Kumbhas or bases with mouldings, some have none. Some again have bases with mouldings and ornamentations."

The geometrical form at the bottom is thus the distinguishing feature for the different classifications called *Jatis*. If therefore a distinction should be made between one Kshetrom and another, whether in one and the same place in India or in a different part of India, the shape at the *bottom* is the distinguishing feature and *not* the roof or the curvilinear and rectilinear outline of a tower. All the *styles* ignorantly and mischievously manufactured by Western writers on Hindu Architecture to discredit the Hindu, such as Turanian, Indo-Aryan, Chalukyan, Buddhistic, Doric, Grecian, Newar and Nair, are now, once for all, scientifically proved to be

INANE.

Like the prescribed form for the shapes at the bottom, there are several details of form and decoration provided for the roof or top in general which shall be soon noticed. But, besides their artistic and architectural importance, all the details are symbolically significant and that could be easily understood when a clear philosophical conception of the holy Kshetrom of the religious Hindus in India is secured from their religious texts. Vide Yoga-Vasishtha, Nirvana-Prekarana, Sarga 94.

परमाद्वपदं क्षेत्रं क्षेत्रं मायामयस्य तत् ।

एतस्मात्प्रथमोद्भिन्नादंकुरोऽनुभवाकृतिः ।

निश्चयाद्वा निराकारो बुद्धिरित्येव सोच्यते ।

अस्य बुद्ध्याभिधानस्य यांकुरस्य प्रपीनता ।

संकल्परूपिणी तस्या चित्तनाममनोभिधा ।

जीवो मिथ्योपलंभाद्वा शून्याद्वा ह्युपलोपमः ॥

"The Sakti or *Satwic Maya* belonging to *Paramatma* is itself the *Padom* or *Kshetrom* of *Paramatma*. From this Sakti which originated first, arose what is known as the *Budhi* which denotes the steady practical experience as अहं ब्रह्मास्मि and therefore possesses no form for itself. From the expansion of such a *Budhi* arose what is known as *Chitha* and *Manas* in the form of *pure Samkalpa*. Within this remains the *pure Jiva* which is non-existent in form, unaffectedly witnessing, like a rock, every thing else as false."

Every word here is highly technical and philosophical and will not brook the wretchedly common interpretation of the modern Pandit. We have here all the important items worth knowing in connection with the holy *Kshetrom*. The *Jiva-kala* belonging to *Bramhan* itself which is virtually the purified *Jiva* of man, is the Deity enthroned in the *Kshetrom* for worship. मत्कलं जीवसंज्ञितां । The *Vigraha* alludes to the pure *Samkalpa* which originates from the purified *Budhi* described above. That technical *Budhi* clearly alludes to the *Gerbha-griha*, and the *Satwic Maya* refers to the whole *Kshetrom* containing the *Gerbha-griha* and the *Vigraha*. The *Kshetrom* thus alludes to the *Sakti* of *Bramhan* itself. The construction of the holy *Kshetrom* is thus the most valuable and instructive public exhibition of the highest philosophical and religious Art. It is therefore certainly not the most useless work done by foolish Hindu Kings in India simply to display their vanity, as the Christian critics of the West have proclaimed to the world without the least sense of philosophy and art. The illiterate and the inartistic masses everywhere seldom appreciate anything in the grandest exhibitions of Art even today. Are the exhibitions to be condemned on that account? The Western Christian scholar has up to date neither scientific nor philosophical conception of a purified *Chitha* or of a purified *Budhi*, much less of a purified *Jiva* or *Satwic*

Maya. How could he with his impure Chitha and impure Budhi, appreciate the grandest and the most magnificent Architectural exhibition of the religious Art of Hinduism which, in spite of all the barbarous brutality of the alien creeds, still stands as the only true religion in the world? The Christian critic's prejudiced and unreasonable condemnations on the extraordinary display of intellectual, moral, philosophical, religious and artistic development of the ancient Hindu in India, vividly exhibit his inherent incapacity and vulgar

MENTALITY.

There is no doubt now that the holy Kshetrom of the religious Hindu is an artistic concretisation of the sacred contents of his religious literature as a whole. No common ingenuity and skill could accomplish such an extremely intellectual feat. The holy Kshetroms of the religious Hindu from the Himalayas to the Cape are the tangible monuments of Hindu Art, Hindu religion, Hindu philosophy, Hindu intellect, and Hindu morals which so perpetually and so successfully defy the most arrogant, the most prejudiced, the most barbarous and the most irreligious attacks of all the alien iconoclastic wiseacres in the world. Which Western Architectural Art whose 'lofty aims and noble result,' James Fergusson boasts of, has anything to compare with any of the numerous noblest aims which the Hindu religious Architecture has thoroughly accomplished thousands of years ago in India? Lofty aims in religious art and religious philosophy, the alien creeds as they are, certainly can have none. The grandest Churches and Mosques after all, contain within them nothing more than sheer religious

BANKRUPTCY.

It is necessary in this connection to notice an important philosophical question pertaining to the Deity worshipped, so that the exact use of a Kshetrom as well as of the Pooja at home may be clearly understood. All our religious texts invariably point out that the *Jiva* of the worshipper himself

meditated as purified should serve as the Deity. When every alien creed speaks of a God above in Heaven as the Entity to be worshipped, why should our worship alone be directed to one's own Jiva? Does this not appear curious at first sight and even somewhat blasphemous? What is the explanation? The question itself is sure to confound and irritate our learned Pandits and particularly the Sectarian orthodoxes who are innocent of Hindu philosophy and religion. We must be ready with pertinent answers to all such unphilosophical questions. That the conception of a God in the sky by the alien creeds as the creator of a common universe for all alike, has been already shown to be absurd and unscientific. The main object of worship as repeatedly stated is to destroy the Vasanas which have accumulated in the Budhi of each individual. Philosophically, the Jiva is the reflection of Bramhan in the impure Budhi and the Eswara is the reflection of the same Bramhan in the purified Budhi of man. Both the Jiva and the Eswara appear in man but not outside. The Jiva purified is the Eswara. स जीवः केवलः शिवः । Until the purified state of Budhi is attained, the Jiva is subject to the control of Eswara. This Eswara though only a reflection of Bramhan is superior to the unscientific and non-existent God of the alien creeds. The worship of this Eswara in the Kshetrom and at home is therefore superior in every way to any kind of worship adopted by the alien creeds. The Eswara worshipped being well-known through the Sastras, as the purified Jiva itself, the nature of the Deity worshipped by the Hindus in India is clearly understood by every worshipper. There is neither doubt nor humbug about it. The worship of Eswara both at home and in the Kshetrom is thus a highly philosophical and extremely religious process which every foolish leonoclast is denied the privilege of. The alien creeds have neither Eswara nor Kshetrom, nor

W O R S H I P .

How one's own Jiva-Kala could be worshipped as Iswara for religious purpose is clearly explained as follows. Vide Yoga Vasishtha, Nirvana Prekarana, Sarga 124.

मनसि ग्रथिता भावास्तृष्णामोहमदादयः ।

मनसैव मनो राम छेदनीयं विजानता ।

विवेकेनातितीक्ष्णेन बलादय इवायसा ।

क्षालयन्ति मलैर्नैव मलं क्षालनकोविदाः ।

वारयत्यध्वमध्वेण विषं प्रतिविषेण च ।

जीवस्य त्रीणि रूपाणि स्थूलसूक्ष्मपराणि च ।

तत्रास्य यत्परं रूपं तद्वज्र द्वे परित्यज ।

पाणिपादमयो योऽयं देहो भोगाय बलाति ।

भोगार्थमेतज्जीवस्य रूपं स्थूलमिहास्थितं ।

स्वसङ्कल्पमयाकारं यावत्संसारभावि यत् ।

चित्तं तद्विद्धि जीवस्य रूपं रामातिवाहिकं ।

आद्यन्तरहितं सत्यं चिन्मात्रं निर्विकल्पकं ।

यत्तद्विद्धि परं रूपं तृतीयं विश्वरूपकं ।

एतत्तुर्यपदं शुद्धमत्र बद्धपदो भव ।

संपरित्यज्य पूर्वं द्वे मा तत्राद्यमतिर्भव ।

साक्ष्यवस्था व्यवहृतौ सा तुर्यकलनोच्यते ।

नैतज्जाग्रज च स्वप्नं संकल्पानामसंभवात् ।

सुषुप्तभावो नाप्येतदभावाज्जडता स्थितेः ।

शान्तं सम्यक्प्रबुद्धानां यथास्थितमिदं जगत् ।

विलीनं तुर्यमेवाहुरबुद्धानां स्थिरं स्थितं ॥

"Evil Vasanas such as greed, illusion, haughtiness &c. are strongly attached to the Manas of man. Wise people should destroy them through the help of Manas itself by the use of

clear 'Viveka or discrimination. Because, iron could be filed off only by strong steel.' The washerman bleaches the dirty cloths by the use of dirty materials. The shot of an arrow is warded off by the use of another arrow. One poison is destroyed by another poison. The Jiva of man has three forms, namely *Sthoola*, *Sookshma* and *Parom*. *Worship the Parom* leaving off the other two. The physical body with hands and legs which is always eager to enjoy worldly pleasures is called *Sthoola*. The *Chitha* which is ever engaged in *Samkalpas* or thoughts till the end of *Samsara* and which is known as *Ati-valhika* or that which produces several births and reappears in all of them, is the *Sookshma* form of Jiva. The third form known as *Parom* has neither beginning nor end. It is real and changeless. It is in the form of *Chit* and *Viswom* (or the basis of the 24 *Tatwoms*). It represents the pure *Turya* state. Therefore meditate upon that. Leave off the two remaining forms of Jiva and never mistake them for *Atma*. The *Turya* state refers to the form of Jiva when it remains as an unaffected witness. This condition of Jiva should not be misunderstood as its *Jagret*, *Swepna* or *Sushupta* *Avasthas*. As all *Samkalpas* subside in this *Turya* state, it is neither *Jagret* nor *Swepna*.¹ As it is not a dull and ignorant state as in sleep, it is not sleep either. The *Turya* state belongs to the wise for whom the illusory conception of the *Jegat* has completely vanished. For the unwise of course, the conception of the *Jegat* is, as 'permanent and eternal.'²

What the *Jiva-Kala* prescribed as the Deity to be worshipped, philosophically represents, is here clearly explained as the *Parom* form of one's own Jiva. Its two other forms which constitute all the worldly transactions of the ordinary man, in which his low desires stand prominent and obstruct the perception of *Atma*, are everywhere *Itihasically* described as the terrible *Rakshasas* named *Mandehas*. *Manda-cha* is low desire. The object of worship in the *Kshetrom* and at home is to destroy these very *Rakshasas*. Every religious *Karma* prescribed for the Hindu, such as, *Sandhya-vandana*, *Homa*, *Yegna*, *Pooja* &c. is mainly intended for the purpose

of removing the obstructions caused by these terrible Itihasic Mandehas. They are described as fighting with the *internal* Soorya or Atma all day long. सूर्य आत्मा जगतस्तस्थुषश्च । Our modern Pandits and orthodoxies from one end of India to the other, are so pitiable ignorant even of this simple technicality that they shamelessly explain these Rakshasas as some creatures of the sky who obstruct the path of the external Sun. Unfortunately for the modern generation of the Hindus, all the Pandits, orthodoxies and the iconoclastic alien creeds, have virtually turned out the most dangerous and obstructive agencies worse than the most terrible

M A N D E H A S .

We must now return to our subject.

Structure and roof of Kshetroms.

We are not here going to write any treatise on Hindu Architecture. But we must not fail to understand some important facts in this connection. There are numerous religious texts dealing with the subject in detail, written in beautiful Sanskrit verses, hundreds of centuries ago. None can disprove that they are at least texts composed a few years before the birth of James Fergusson and his colleagues in the West. They are thus sufficient *documentary* and *historical* evidence for us to be able to reject all that is published against their contents by the Christian writers of the West. It is impossible to deny under any conditions, that such texts are the works of Hindu divines, scholars and artists in India. They are surely the real and original authorities on the important subject. The artisans who executed the works according to the directions furnished therein, may or may not have always followed them correctly. This fact will go to show that even the Architectural constructions we now see all over India could not be always completely accepted as perfect works of Hindu art as conceived by our ancient artists who were religious authorities too. What we mean here is, that between

a tangible example of the Architectural product and the instructions furnished in detail in the recognised religious texts, the latter is more valid than the former. In any case, the sacred texts as religious treatises are our ultimate authority. All the arguments brought forward by Fergusson, without a knowledge even of the existence of such texts, to establish that there was much of borrowing from the West, namely, from Greece, Turania and other Non-Hindu countries, are therefore absurd and illogical. By our enquiry hitherto, it is plainly proved that Fergusson and his colleagues knew absolutely nothing about the subject. Hindu Architecture was simply utilized as a pretext to abuse and ridicule the Hindu, as other Western Christian writers have done the same by similarly making use of History, Philosophy and other Indian subjects. No doubt they were under the impression that their actual motive would not be discovered in the West and in India too, as they well knew that the Hindus of the present day have too much deteriorated as to entertain any fear from them. These are historical facts which do not however concern us here. We have already perceived that Fergusson's classification into three distinct styles, explained as unconnected with each other, and as belonging to different nationalities themselves, is entirely opposed to real facts. The classification into *Jatis* or styles is required by our religious texts to be understood from the difference in the shapes at the *bottom* and not at the top. Besides, it has no reference to *locality* such as North, Middle and South India. Hindu Sastras are common to the Hindus all over India. As the various optional styles prescribed are found in the Hindu Sastras themselves, it is stupid and insolent to declare wantonly that they belong to different nationalities. Why, Fergusson has gone far beyond all this. He has proclaimed throughout his book, that the Hindus in India do not belong to the Aryan race, but merely constitute a conglomeration of many a disintegrated race of the West. Thus, there is no such nationality as Hindus in India, in accordance with his scientific researches in the field of Hindu

Architecture. His learned treatise contains many more ingenious and generous inferences of historical importance established in this disgusting style of the West. Except such outpourings of unwelcome animosity, by way of correct or useful information on the subject of Hindu Architecture, his boasted book has absolutely

N O N E .

We may now proceed with our religious, philosophical and artistic subject with some peace of mind, as we have got rid of all the Anti-Hindu obstructionists and slanderers Vide सुप्रभेदागमं ।

नागरं द्राविडं चैव वेसरञ्च त्रिधा मतं ।

कण्ठादारम्य वृत्तं यत्तद्वेसरमिति स्मृतं ।

ग्रीवमारम्य चाष्टाश्रं विमानं द्राविडाख्यकं ।

सर्वं वै चतुरश्रं यत् प्रासादनागरं न्विदं ।

चतुश्शालचतुष्कूटयुक्तः कैलास एव हि ।

मन्धरो नाम इत्युक्तश्चतुश्शालाष्टकूटकं ।

मेरुर्नाम इति ख्यातस्त्वष्टशालाष्टकूटकः ।

हिमवानिति विख्यातो युक्तषोडशपञ्जरः ।

अष्टशालाष्टकूटस्तु प्रासादो लक्षणान्वितः ।

प्रासादो निषधस्तत्र कूटशालाविहीनकः ।

अष्टशालासमायुक्तश्चाष्टपञ्जरसंयुतः ।

चतुश्शालासमायुक्तो वेदीसोपानसंयुतः ।

नलीनकस्तु संप्रोक्ता प्रलीनकमतश्शृणु ।

शीर्षकं चतुरश्रन्तु पार्श्वयोः कोष्ठसंयुतः ।

पञ्जरं नासिकायुक्तं सोपानं पार्श्वयोस्ततः ।

प्रलीनकं इति प्रोक्तां नन्द्यावर्तमिति शृणु ।

चतुष्कूटश्चतुश्शालाश्चत्वारः पार्श्वनासिकाः ।
 मुखनासी तथा युक्तं द्वादशश्वानुनासिकाः ।
 चतुस्सोपानसंयुक्तं भूमौ भूमौ विशेषतः ।
 नन्द्यावर्तमिदं वत्स श्रीप्रदञ्च नतः शृणु ।
 कोष्ठकास्त्विह चत्वारश्चतुष्कोणेषु चैव हि ।
 चतुर्नासीसमायुक्तं अनुनासदिशाष्टकं ।
 एवं लक्षणसंयुक्तं श्रीप्रदन्विति कीर्तितं ।
 कूटशालासमायुक्ता पुनः पंजरनासिका ।
 वेदिकाजालकोपेता पर्वताकृतिरुच्यते ।
 एवं तले तले कार्यं नूतनैकैकभागिकम् ॥

The passage contains several technical terms for which it is difficult to find exact English words, the design and shape they allude to, being themselves peculiar to our *religious Architecture*. All of them are meant to convey symbolically some important philosophical ideas associated with the worship in a Kshetrom. Such an ingenious idea of connecting Architecture with religious worship is itself yet unheard of in the West. We shall therefore first ascertain the meanings of such terms to some extent and then translate the passage.

Saala means a hall, a saloon. *Kootom*, is a peak, a prominence, a turret. *Panjerom*, is a cage-like shape. *Vedi*, is a quadrangular spot in a court-yard. *Sopana*, is a flight of steps or a stair case. *Seersheka*, is a helmet-like shape, at the top. *Koshththa*, is a granary or treasury-like apartment. *Nasika*, is a nose-shaped projection, a gable. *Anu-nasika*, is a small Nasika or gablet. *Mukha-nasika*, is the chief Nasika. *Jalaka*, is a window or lattico.

"There are three varieties known as Naagara, Dravida and Vesara. A circular shape above the Kunttha or top of the enclosure is called *Vesara*. Similarly, an octagonal shape above the enclosure is known as *Dravida*. A square form throughout, below and above, is styled *Naagara*. 4 Saalas

and 8 Kootoms combined is *Mandhara*. 8 Saalas and 8 Kootoms combined is *Meru*. 8 Saalas, 8 Kootoms and 16 Panjeroms combined is *Himavan*. A Prasada without Koota-saala, but with 8 Saalas and 8 Panjeras is *Nishadha*. 4 Saalas with Vedi and Sopana is *Nalinaka*. The top being a square, with Koshtthas on either side accompanied by Panjerom and Nasika is *Prelinaka*. 4 Kootoms, 4 Saalas, 4 Nasikas on the sides with one Mukha-nasika, 12 Anu-nasikas and 4 Sopanas in every storey, is *Nandyaverta*. 4 Koshtthas in the 4 corners, 4 Nasikas and 18 Anu-nasikas combined, is *Sree-predom*. Koota-saala, Panjera-nasika and Vedika-Jala combined is *Parvatakriti*. All the above details are required to be worked in every storey."

We have here 13 varieties of construction detailed, all pertaining to Hindu Kshetrom all over India. Any number of the specified varieties may be found built close to one another. No one variety is antithesis of another. All of them belong to one and the same religion of the Hindus all over India. Every ordained variety of shape is included in the above list, and no difference of locality or nationality could be attributed to any of them. The very Arithmetic of the details is highly technical and philosophical. 4, 8, 12, 16 and 18 are chiefly the numbers used. They have their appropriate technical significance in relation to the philosophical conception of a Kshetrom. In these circumstances, surely, there is not the slightest room for the absurd inference as to the borrowing from Anti-Hindu creeds so persistently tried to be established by every Western writer at present. Their opinions however, *historically* establish that the foreign countries mentioned by them had for a long time intimate commercial connection with India. From what we have understood by our enquiry hitherto, we are certain that those countries actually copied, though with pitiable ignorance, many things from India. The very *absence* of all the vital and important significance attached to such matters as understood in India, is a clear proof of the fact that they borrowed from us and not we from them. Christianity itself we have conclusively proved to be of purely Indian origin. Every item

of borrowing so cunningly and so maliciously attributed to the Hindu, is not only untrue, but those very items now found in the Western countries were learned from India, though foolishly

ILL-COPIED.

The Vastu.

वेदमभूवास्तुरक्षियां । इत्यमरः । Vastu means the Bhoomi or ground marked out for building a house. The Bhoomi has to be religiously converted into the *Sastra-Bhoomi* as opposed to worldly Bhoomi, for the Hindu to put up a religious dwelling. His body should be purified according to his sacred religion for his purified Soul to live in and to shine with all the brightness of Gnana. Such a body and soul could therefore live only in a religiously purified house. His house in fact, is thus treated as an enlarged form of his own purified body. This is evident from the rules adopted for constructing a Kshetrom. The measurement, design and construction of a Kshetrom entirely depend upon the nature, size &c. of the Deity enthroned. Similarly they are determined in the construction of a house in reference to its chief individual owner. The very thought or sight of one's own dear house is required to remind him of all the important philosophical principles of his sacred religion, but not the miseries, quarrels or even the worldly happiness ordinarily associated with a private house. The poorest peasant and the greatest monarch are equally privileged in this highly religious matter. In fact, the private house is so ingeniously designed as to be converted into a holy Kshetrom itself. The rules of the Silpa-sastras virtually allude to this very process. No doubt that ever since the quasi-barbarous Pandit began to mislead the innocent masses, all these important ideas have entirely vanished, but the religious ceremonies and festivals associated with them have not yet fortunately disappeared altogether among the innocent and pious masses. If these ceremonies are

correctly understood, they would convey the religious injunction that all the inmates of a Hindu house should feel that they are living in a sacred place and are morally and religiously bound to conduct themselves properly so that the sacred dwelling may not be defiled. See what an ingenious method of infusing religious, moral and philosophical ideas into the dwellers in every Hindu house, palace or a cottage, is wisely adopted. The degree of religious, literary and intellectual development has been so high in ancient India, that the science and philosophy of Hindu religion were made to penetrate into the every day transactions of the pious and enlightened Hindu. Hinduism correctly interpreted thus undoubtedly contains not only the highest religion but also the truest philosophy as well as the most beneficial and practical principles of human conduct. Even the poor Hindu's cottage vividly exhibits all this in spite of James Fergusson, Vincent Smith, Professor Max Muller & all their learned colleagues of the civilised West. The house-builder, the poor carpenter in India, is thoroughly acquainted with all these scientific principles in detail which Fergusson did not condescend to notice in his big book. It is such a Hinduism whose scientific principles are of utmost practical importance to mankind in general, that is now so easily reduced to an object of ridicule by all the iconoclastic and ignorant creeds. In the true interest of human beings all over the earth, it is indeed the most painful instance of the irony of

F A T E .

Under the present state of ignorance and of arrogant condemnation of every scientific subject associated with Hinduism, it is impossible to explain the full significance of Vastu satisfactorily. It has various aspects such as Tantric, Mantric, philosophical, Architectural &c., each of which is a vast science by itself. We cannot therefore afford to go into the detail of any one of them here. Our enquiry is limited to ascertaining its philosophical significance and religious utility. A few salient points directly touching upon the specified sciences may however be noticed in this connection so as to

convince our beloved readers of the extremely serious fact that every grand book hitherto published from the West on any of the above Indian subjects without even a knowledge of the existence of scientific texts minutely dealing with them, is nothing more than prejudiced and wicked

TRASH.

(i) Vastu is described as an Asura lying diagonally with his face and front downwards on the ground marked out for building a house. The ground as noticed before is divided into $9 \times 9 = 81$ squares. He keeps his hands and legs so folded as to cover the whole ground consisting of 81 squares. The ritual connected with this Vastu is known as Vastu-Santi or the allaying of Vastu's mischief. Before the marked ground is taken up for building the house, the Bhootas, Pisachas and Rakshasas sticking on to it have to be driven out to render it fit for house-building. वास्तुशान्तिं करिष्ये । भूतप्रेतपिशाचाद्या अपक्रामन्तु राक्षसाः । स्थानादस्मात् व्रजन्त्वन्यत् स्वीकरोमिभुवन्त्विगां ॥

Evidently Vastu is more powerful and would not quit so easily. He verily represents all the sins and the bad Vasanas which always overpower every man by occupying the whole of his body. He has therefore to be first suppressed by the use of powerful antidotes. Compotent Devatas are thus placed over his limbs and joints and all of them are propitiated. This is exactly what is meant by Vastu-pooja, but not the Pooja of the Asura himself. 45 Devatas are enumerated for this purpose including Brahma in the centre occupying 9 squares representing the heart and navel of Vastu. शिष्यादिपंचचत्वारिंशद्देवताः । आवाह्यवास्तुपीठदेवताभ्यो नम इति सं पूज्य । नवपदेषु ह्यष्टाम्योः ब्रह्मणे नमः-ब्रह्माणं आवाहयामि । Tantrically the number 45 here alludes to the 45 angles of the famous Sri-Chakram which represent the divine Devatas in the form of the sacred Tatwoms. They are here rendered *Architecturally*. Without special study, how could a Christian Fergusson or Max Muller understand all this?

(ii) After the pōoja, this Vastu's figure drawn in a metal plate should be enclosed in an earthen pot and buried in the south-eastern corner of the ground in a pit dug knee-deep and covered with the same earth taken from the pit. If the earth exceeds the depth of the pit, it is considered lucky; if found just sufficient it is neither lucky nor unlucky; if wanting, it is unlucky. मृद आधिक्ये उत्तमं-साम्ये मध्यमं-न्यूनत्वे

त्वधमं फलं विद्यात् । Surely, this is a practical fact which discloses the true nature of the soil. The fitness and unfitness of the ground for a strong-built house could easily be inferred here. Apart from this, the Vastu is then requested ever to re-

main under the earth. वास्तुमूर्ते नमस्तेस्तु भूराय्याभिरतप्रभो ॥ The

81 Padoms or squares into which the ground is divided for placing the 45 Devatas over them, Tantrically represent the three sets of Yegnopavitas worn by the Hindu. When a single long thread is spun out of cotton, it is first folded into three and twisted together. That thread again is folded into three and twisted; then made into a single Yegnopavita with a knot in the middle called *Bramha-grenthi* which here exactly represents the centre of the ground with Bramha as the 45th Devata.

Three Yegnopavitas thus make up the number 81; $3 \times 3 \times 3 \times 3 = 81$. The Yegnopavitas also in the same way Tantrically signify the seating of the 45 divine Devatas over the wicked Vastu always living in the body of man and occupying the whole of it. The Vastu-pōoja for a dwelling house is thus as much important as the Yegnopavita for the body. The useful work that is expected to be done by the 45 Devatas as an antidote for the mischief of Vastu, is technically explained in detail in the sacred texts treating of Sree-chakrom. Vastu, Yegnopavita and Sri-chakra are now found to be closely connected with each other. The Western scholar knows none of these. It is now certain that James Fergusson in his big book, has therefore written absolutely nothing about Hindu

ARCHITECTURE.

(iii) That the object of Vastu-pooja is exactly what we have explained above is corroborated by the further religious injunctions on the matter. If the inmates of a house especially the women in the inner apartment quarrel with each other or any other bad incident occurs the Vastu-pooja is required to be performed so that the Devatas who keep Vastu under subjection may be propitiated. Vastu is thus virtually the greatest nuisance to mankind. In the Itihasic story already noticed about his origin, it is stated that when all the Devas caught hold of him and threw him down on the earth, he cried out the name of Bramha who soon appeared at the spot and gave him the name of Vastu. That day is reckoned as his birth day, and an astrological horoscope gives very significant details. New moon, Saturday, Abhijit asterism and all other well-known evil items are combined together. The Itihasic character of Vastu is thus a combination of all the evil Vasanas in man. The fact that Bramha gave him the title of *Vastu* meaning the very ground of the house, signifies that it is the divine *Law of Karma* that the sins of man should ever torment him. The story is exactly similar to that of the Mandohas who were *permitted* by Bramha to fight with the Atma of man. तानिवरमवृणीत आदित्योनोयोद्धा इति । तान् प्रजापति रब्रवीत् योधयध्वमिति ॥ In India from time immemorial, every evil has been provided with a religious remedy which is thoroughly scientific and philosophical. Unlike the God-breaking iconoclastic West, every reasonable requirement of man in India has long been rendered holy by the application of religion, and nothing would ever brook defiling by the hand of the

U N H O L Y .

Constructions of Grihoms.

गृह्यते धर्माचरणाय-इति गृहं । Grihom means that which is utilized for the performance of Dharma. The necessity of Dharma or religious life and moral conduct is, at the very outset, associated with the very term Grihom itself. Those who have studied Sanskrit could not deny this fact, although none of the Western writers on Hindu Architecture ever pointed it out or even understood it. Various dimensions of glaringly philosophical significance are prescribed for the construction of dwelling houses for the religious Hindu. The unit of measurement for a Grihom and a Kshetrom as well as for all the outhouses attached to both is a Hasta or Kishku composed of 24 Angulas. Vide Karanagamom.

अंगुलं द्वादशं तालं किष्कु हस्तं च तद्वयं ॥

The well-known number 24 directly referring to the 24 sacred Tatwoms, is already brought in here most ingeniously for the express purpose of keeping all the philosophical ideas associated with it, prominently before the view of a religious Hindu. Without further investigation on the subject and in spite of all the profitless attempts of the foolish iconoclastic creeds to condemn Hinduism, it is here clear beyond a doubt that even the poorest cottage of a Hindu, is so constructed as to be philosophically magnificent and religiously

H O L Y .

An *Angulam* ordinarily means a finger, but technically according to Niruktom it means, अंगुलयः-योजनानि-योक्त्राणि- । युञ्जन्तिपदार्थानाभिरिति । युक्तावाहस्तेन । संयम्यते आभिः क्लेशादय इति वा ॥

"Angula, Yojena and Yoktra are synonymous. That which joins things together. That which is attached to the hand. That by which sorrows are appeased." Angulas used for measurement are of three varieties named, Maana, Maatra

and Deha-lebḍha. Maana Angula is one in common use. Maatra-angula is used for the construction of a Grihom. Deha-lebḍha is used in the construction of a Kshetrom. A Hasta or Kishku is made up of 24 Angulas. As the Angulas are of three varieties, the three kinds of Hastas or Kishkus made up of 4 respective Angulas differ entirely from one another. We are here concerned only with the two kinds of Kishkus, one used for a Grihom and the other used for a Kshetrom. The former alludes to the measurement taken from the finger of man and the latter calculated from the size of the Deity to be enthroned. Vido Karana-Agama ;

मध्यमस्य करे दक्षे मध्यांगुल्यस्तु मध्यमं ।

पर्वदीर्घन्तु यत्तुल्यं मात्रांगुलमिति स्मृतं ।

गृहीतप्रतिमायामा तत्तालांगुलिसंख्यया ।

भजेत्तेष्वेकभागन्तु देहलब्धांगुलं स्मृतं ॥

“The breadth at the middle joint of the middle finger of the right hand of man is known as *Maatra-angula*. Taking the height of the Pretima and noting the Talom used for its size, its Angula should similarly be ascertained; and that is called *Deha-bedha-angula*.”

The Maana-angula is the one ordinarily used which is different from the above two. It is made up of 8 Yavas.

यवोदराष्ट्रविस्तारं अंगुलं चेति कीर्तितं ॥

So much of special technicality is introduced in the construction of a Kshetrom and of a Grihom for the benefit of a Hindu, to keep him ever reminded of the religious importance attached to both. The chief measurement by which one Grihom is distinguished from another consists in the inner *perimeter* of the central room. The measurements prescribed such as 24 Hastas and 8 Angulas &c. directly suggest the highly significant number of Tatwoms &c. In 24 Hastas and 8 Angulas perimeter, the number 24 refers to the 24 Tatwoms and 8 to the 8 Prekritis. It is unnecessary to go into further details of the technical subject in this connection. Those who are religiously interested and those who are open

to conviction could now clearly understand that the sacred Architecture of the Hindus in India including the most artistic and costly Kshetroms, the magnificent Palaces of Hindu kings and the poorest cottages of Hindu peasants, are constructed in accordance with the Silpa-sastras which ingeniously concretise as many philosophical principles of the sacred religion as possible within their scope and application. The Hindu Architecture explained by James Fergusson and other western writers up to date is therefore entirely

PREPOSTEROUS.

Everything in Hinduism leads to Mukti.



In this Section 17, it was with the object of establishing the *Unity of Bramhan* that we have been hitherto scrutinising various matters such as, the processes of Ashtanga-yoga, the import of Maha-Vakyas, the aim of Bhakti and Vyragya and the use of Eswara-aradhanom. In that connection we had to touch upon the religious utility and importance of a Kshetrom and also the ingenuity and skill displayed in the very construction of it so as to render every detail in it directly suggestive of the vital principles of philosophy underlying our sacred religion. We have been able to find that even the construction of the ordinary dwelling house or Grihom of the Hindu has been similarly associated with all the important religious ideas which would also immensely tell upon the proper and moral conduct of man. It would now be logically impossible to condemn or ridicule Hinduism on any reasonable grounds as an Idolatrous, Polytheistic or even Atheistic religion. On the contrary, we have completely proved that it would be equally impossible for any other creed in the world to establish that it is anything else than all these three put together, namely Idolatry, Polytheism and virtual Atheism: In spite of the sheer brute force hitherto barbarously employed by all the alien and antagonistic creeds to destroy Hinduism,

every Hindu in the land may now be rest assured that his is, and has been the only true religion in the world and that it is destined to remain so

ETERNALLY.

For the Yogic practice of *Dharana*, it was observed that one has to see Bramhan in everything and then to meditate upon that Bramhan.

यत्र यत्र मनो याति ब्रह्मणस्तत्रदर्शनात् ।

मनसा धारणं चैव धारणा सा परा मता ॥

We must here try to secure a clear idea of this before we proceed further. We have noticed already that in the waking state of man, it is physically impossible to avoid the perception of external objects. The intended meaning is therefore surely not the *non-perception* of external objects.

नाप्रतीतिस्तयेर्वाधः किन्तु मिथ्यात्वनिश्चयः ।

नोचेत्सुषुप्तिमूर्च्छादौ मुच्येतायन्नतो जनः ॥

It is the philosophical inference and knowledge that the material objects are our own mental modifications, that is referred to here. But then the question of perceiving Bramhan in everything perceived, still remains to be understood. What does this *perception* of Bramhan in every object perceived, which is required to be meditated upon for the Yogic practice of *Dharana*, signify? The following from Panchadesi explains the gist of the whole matter.

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।

ततो विभक्ता तत्संविदैकरूप्यान् भिद्यते ।

तथा स्वप्नेऽत्र वेद्यं तु न स्थिरं जागरे स्थिरं ।

तद्भेदोऽतस्तयोः संविदैकरूपा न भिद्यते ।

सुप्तोत्थितस्य सौषुप्त तमोबोधे भवेत्स्मृतिः ।

सा चावबुद्धविषयाऽवबुद्धं तत्तदा तमः ।

स बोधो विषयाद्भिन्नो न बोधात्स्वप्नबोधवत् ।

एवं स्थानत्रयेऽप्येका संवित्तद्दिनान्तरे ।

मासाब्दयुगकल्पेषु गतागम्येष्वनेकधा ।

नोदेति नास्तमेत्येका संविदेष्टा स्वयंप्रभा ॥

“In the waking state, many varieties of sound, touch &c. are perceived as separate and distinct. But the *Bodha* or knowledge that one has experienced so many perceptions, is one and the same in every case. The same is the case in the dreaming state except the feeling that the scenes there are more transient than in the waking state. The *Bodha* of perception that the waking state is different from the dreaming state, is itself the same as the *Bodha* of other things. The *Tamas* or complete absence of consciousness experienced in the sleeping state, is *known* as *Tamas* after waking. Such a *Bodha* is always different from the objects perceived, but never differs from any other *Bodha*, as the waking state differs from the dreaming and the sleeping states. In this manner, the *Bodha* during the three states of life within one day is the same. This *bodha* is called *Samvit* which is ever single. Months, Years and *Yugas* may come and go, but this self-luminous *Samvit* remains the same without rising and setting.”

The *Bodha* or knowledge of our various sensations, feelings and emotions in the waking and dreaming states, as well as of the feeling of having enjoyed sleep, is here pointed out as one and the same. That this *Bodha* is a common factor in every item of human experience, has to be understood by observation and logical reasoning. Of course, without this *Bodha*, no object could be said to have been perceived, but it must be clearly understood as different from the objects perceived. We have noticed several times that the cosmology of each man consists only of his own mental modifications. But the single *Bodha* here explained remains permanent. Thus, whenever man perceives any external object, he should feel that the *Bodha* of perception is the only reality. This however demands long practice and intellectual exercise. Ignorance and passion will greatly tend to obstruct the

observation and proper inference. By continued and steady practice, man has to separate this single 'Bodha running through the whole sphere of his cosmology, and then meditate upon it as Bramhan itself. This is exactly what we found explained as the significance of the Maha-Vakya namely, प्रज्ञानं ब्रह्मेति ।

येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।

स्वाद्वसाद् विजानाति तत् प्रज्ञानमुदीरितं ।

चतुर्मुखेन्द्रदेवेषु मनुष्याश्वगवादिषु ।

चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ॥

Long practice in the meditation of this Bodha as Bramhan, will gradually destroy the illusion now produced by the appearance of an external world. All the false notions about the jagat will then vanish. Pure Bodha could then be easily meditated upon and the practice of Dharana would become complete. The next stage *Dhyana* could then be taken but not till then

ब्रह्मैवास्मीति सदृष्ट्या निरालंबतया स्थितिः ।

ध्यानशब्देन विख्यातः परमानन्ददायकः ॥

"To meditate solely upon the conception 'I am that Bramhan itself', is the most blissful form of meditation styled *Dhyana*".

The next and the last step is Samadhi.

निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः ।

वृत्तिविस्मरणं सम्यक् समाधिरभिधीयते ॥

"By a steady continuation of the Dhyana of Bramhan with full concentration, even the thought of Dhyana will in course of time be forgotten. Such a state is called *Samadhi*."

We have already warned our readers against confounding Samadhi with sleep or intoxication. In that case, the whole of our religious literature would become useless. That

Samadhi is the final goal of both the Karma-kanda and the Gnana-kanda of the Vedas has by this time been clearly understood. Even the worship of Eswara both at home and in a Kshetrom, is intended for leading man to the same goal. The Samadhi of such vital importance should thus be entirely different from sleep or other unconscious states which serve no religious purpose. Its exact distinguishing feature should therefore be clearly understood in this connection. There is no doubt that it is a regular development of Dharana and Dhyana. Samadhi without these two would be no Samadhi but only a dodge. Though sleep and Samadhi are in a sense both unconscious states, how the one vitally differs from the other is clearly and distinctly pointed out as follows in Panchadesi.

यावद्यावदहंकारो विस्मृतोऽभ्यासयोगतः ।
तावत्तावत्सूक्ष्मदृष्टेः निजानन्दोऽनुमीयते ।
सर्वाङ्गना विस्मृतस्सन् सूक्ष्मतां परमां व्रजेत् ।
तूष्णीं स्थितौ न शून्यत्वं शून्यबुद्धेश्च वर्जनात् ।
अलीनत्वान्न निद्रैषा ततो देहोऽपि नो पतेत् ।
निराकाशे सदादीनां अनुभूतिर्निजाङ्गनि ।
अवकाशे विस्मृतेऽथ तत्र किं भाति ते वद ।
शून्यमेवेति चेदस्तु नाम तादृक् विभाति हि ।
अत्यन्तं निर्जगदन्योम यथा ते बुद्धिमाश्रितं ।
तथैव सन्निराकाशं कुतो नाश्रयते मतिं ।
निर्जगदन्योम दृष्टं चेत् प्रकाशतमसीं विना ।
क्व दृष्टं किञ्च ते पक्षे न प्रत्यक्षं वियत् खलु ।
अभावो येन भावेन ज्ञायते शून्यवादिना ।
तस्य भावस्य सद्भावो वद केन निवार्यते ।
निरधिष्ठानविभ्रान्तेरभावादाङ्गनोऽस्तितता ।
शून्यस्यापि ससाक्षित्वादन्यथा नोक्तिरास्ति ते ॥

"When Ahomkara is gradually forgotten by progress in the practice of Yoga, the Yogi's perception becomes subtle and he begins to enjoy Bramhaic bliss: When his Ahomkara or feeling of individuality is entirely dropped, he becomes extremely subtle. The highest state of concentration thus reached, should not be misunderstood as mere void or Nothingness, because, even the very Budhi that conceives the idea of nothingness is absent in that high state of Samadhi. Such a Samadhi is attained only after the destruction of all the Vasanas, by the practice of Dharana and Dhyana. No Vasana therefore remains latent in Samadhi, whereas all the Vasanas lie latent in sleep. Samadhi is thus entirely different from sleep. The Yogi's body does not fall down during his Samadhi, whereas an ordinary man's body falls down in sleep. It is a state in which even the idea of Akasa is absent and it is therefore but an experience in one's own Atma or Self. What else could there be when the thought of Akasa has vanished? It is absurd to say that Soonya or nothingness remains as that has no meaning. Why, the idea of Akasa is however conceived by Budhi, although in reality it is never perceived. Man has no conception of Akasa except as associated with light or darkness. Then, why not that Budhi conceive a state in which the Akasa itself is absent, without foolishly calling it Soonya? A Nihilist who proclaims his perception of Soonya could not deny the fact of that *perception* itself. When the baseless illusion of man is discovered to be Soonya or non-existent, that itself virtually establishes the eternality of the single Atma which remains as the very witness of Soonya. Otherwise, there would be none to speak of Soonya".

It is now clear, that before taking up the practice of Samadhi, one has to complete the practice of Dharana and Dhyana, and destroy all the Vasanas thereby. Thus, when the practice of Samadhi is commenced, the Yogi should be free from all the Vasanas which would otherwise stick on, in his sleep, intoxication or other unconscious states. Even the waking state of such a Yogi is practically like undisturbed sleep. By his passing into Samadhi through the help of concentrated meditation

upon Bramhan, he merges himself into Bramhan and becomes Bramhan itself. This in fact is the exact significance of the *Unity of Bramhan*. Every man and woman is privileged to attain this state by devoutly following the ordained method of practice. All the Vasanas which create conceptions of duality will be gradually destroyed and the unity of Bramhan perceived and attained by hard practice

एकमेवाद्वयं ब्रह्म नैह नानास्ति किंचन ॥

The Western theory of Intellectual Intuition without the laborious processes of Dharana and Dhyana is a meaningless theory and a philosophical impossibility. It could not also establish the Unity of Bramhan explained above, without throwing to the winds all the stupid and gross conceptions disgracefully associated with every alien and iconoclastic creed. While proudly proclaiming the existence of a single God, all such creeds retain the grossest conceptions of man, beast and the external universe. There is no science, no philosophy, no logic, no common sense, in any of them. The most important and philosophical conception of *Mukti* or liberation is entirely absent. Hinduism is the only religion in the world, in which *Mukti* and the unity of Bramhan are boldly proclaimed in the clearest terms. All the other creeds are now completely proved to be in fact simply,

IRRELIGIOUS.

SECTION 18.

The Divine Akshara-maala.

Akshara-maala is ordinarily understood as consisting of the 50 written letters of the Sanskrit Alphabet from अ to क्ष as well as of the sounds represented by them. *Akshara* is known also as *Varna*. These Aksharas are often counted as 49 from अ to ह. By adding क्ष the number becomes 50. By again adding ः the number becomes 51. They are *Mantrically* used for religious purposes, and the subject is explained in the *Tantra-sastras* which form part of the Vedas themselves.

We shall notice this matter later on. For thousands of years in the past until the advent of Western Orientalists in recent years, no question about the origin of the Sanskrit Alphabet was raised in India. But now, Western Sanskritists, Philologists and Historians are particularly interested in establishing that the Hindus in India had no knowledge of writing in ancient days and that they subsequently borrowed from the West. Much thought or enquiry is not required to account for this extremely insolent opinion. The Western alphabet, for instance the English alphabet consisting of 26 letters which is *doubly borrowed*, is glaringly defective, redundant and ridiculous. We have already noticed in Section 2 that Professor Macdonell had the audacity to declare that "Bramhi writing 500 B. C. is borrowed from the Semetic symbols 22 in number and elaborated into 46." The learned Professor probably means by number 46, the number of letters counted in accordance with the Panini Sootras where the long vowels are not separately counted. What these Sootras themselves actually signify shall also be shortly noticed. In the meantime, let us examine from an Indian point of view, the exact nature of the boasted Western Alphabet, so that we may be able to see whether there was the least possibility for *borrowing* anything from it by the Hindus in India at any period of human existence.

(1) The alien Western Alphabet is *defective*. In the English Alphabet for instance which contains 26 letters, it has no separate letters for separate sounds. Pronunciation is merely conventional or rather whimsical.

(2) It is *redundant*. There are several letters which produce the same sound and they are indiscriminately used in the spelling of words.

(3) There is no grammatical arrangement of vowels and consonants separately. Just following the first vowel A, are the consonants B, C, D, which have among themselves no mutual affinity. The Alphabet is thus a grammarless and meaningless jumble of incoherent and unconnected letters.

(4) The consonants are pronounced as combined with irrelevant and meaningless vowels. Why is the sound E

added to the consonants B, C, D, G, P, and T, and A added to J and K? What again is the earthly use of the absurd letters Q, W, Y and Z? Their sounds could very well be represented by the combination of the remaining letters.

(5) Out of the 26 letters of the Alphabet, some are redundant and some have no fixed sound. The remaining letters do not and could not satisfy half the requirements of a complete Alphabet, the object of an Alphabet being to furnish distinct letters to represent distinct sounds.

(6) Lastly, the letters of the alphabet are not even arranged and classified with reference to the *physiological centres* from which the sounds originate. The names gutturals, nasals, palatals &c. now found in the grammars of Western languages could only be considered as a product of *afterthought*. They could not be easily made out from the disorderly Alphabet, and they are also *incomplete* like the Alphabet itself. The Western grammars themselves appear to be a plain *borrowing* from the East under "the circumstances." Although such borrowing is not honestly and gratefully acknowledged, it gravely tells upon their intellectual and literary capacity to find that they still failed to notice the illiteracy exhibited through their boorish Alphabet. Whether the Sanskrit Akshara-maala is perfect, is capable of universal adoption and whether it possesses any peculiarities worthy of imitation shall soon be noticed. But it must be unhesitatingly confessed that it is certainly free from all the barbarous defects above pointed out with regard to the Alphabet of the boasted civilized nations of the West. There is thus no logic or common sense in inferring the alleged borrowing of the Sanskrit Alphabet from any of the Western countries. Sense borrowed from non-sense is yet an unheard of news which is extremely

STRANGE.

What is Aksharom?

In spite of all the Anti-Hindu Western critics, the term *Aksharom* is a highly technical one, and it is philosophically, Yogically and Mantrically significant throughout our religious literature. Even ordinarily it refers to Mukti also. अक्षरं तु मोक्षेऽपि । इत्यमरः । अक्षर means indestructible. Its synonym *Varna* has also several meanings. Vide अमरः ॥

वर्णो द्विजादौ शुक्लादौ स्तुतौ वर्ण तु वाक्षरे ॥

"Varna denotes the twice-born classes &c., the colours like white &c., praising and Akshara."

Similarly, the word *Arna* also means a letter of the Alphabet. पञ्चाणमिनुच्यते ॥ "This Manu or Mantra consists of five Arnas or letters."

No one who has studied Sanskrit could now question the fact that Akshara, Varna and Arna refer to the *written* letters of the Sanskrit Alphabet. No small amount of prejudice would suffice to assert that the voluminous religious literature such as the Vedas, Upanishads, Smritis, Itihasas, Puranas and the various other Sastras continued to exist in India for thousands of years without a knowledge of writing, especially as all of them abundantly contain direct references to Mantric letters actually used for ordinary religious performances. Were all these religious texts hanging in the air without form in India all this time? The Rig-Veda is declared by the Western critics to be the oldest unwritten religious book. We have conclusively proved in all the previous Sections that neither the Western Sanskritists nor their Munshi Pandits have up to date correctly understood the technical contents even of a single text which forms part of our religious literature. Which fool in India would now believe that Professor Max Muller or other Western Sanskritists have correctly understood and rightly translated the Rig-Veda which deals with an extremely technical subject? How do they know that the

Rig-Veda exhibits the ignorance of writing ? Could they point out a single passage from it in which it bemoans its pitiable absence of writing ? It is absurd to retort by asking us to show some reference to writing and the Alphabet, in the Rig-Veda. How many references could be pointed out from any book on medicine or physiology or even from the Bible itself to prove that the Western nations possessed or possess a written Alphabet ? Why should Rig-Veda speak of the origin or history of writing ? It is certainly not a grammatical treatise nor a book on Astronomy as now misunderstood by Western scholars. Does the Bible contain any historical account of the Alphabet in which it was or is written ? The Holy Rig-Veda is a book on Veda or Atma-gnana containing Rigs or sacred Mantras whose meditation and not mere chanting procures Mukti.

मननात्राणनान्मन्त्रः सर्ववाच्यस्य वाचकः ॥ रामपूर्वतापिच्युपनिषत् ।

We have seen to our heart's content that the value of the modern translations of the Rig-Veda without the least knowledge of its contents is less than cipher. We have also perceived that all the historical accounts from 600 B. C. to B. C. 1, offered gratis by Western Historians are entirely unwarranted and false. They know absolutely nothing about India for that period. Professor Macdonell's assertion that Bramhi writing was borrowed from the Semetic people in B. C. 600 is therefore shamelessly

COOKED-UP.

A. Evidence of writing.

The *Upanishads* which constitute the top-most portion of the Gnana-kanda which is *anterior* to the Karma-kanda of the Vedas, contain ample references to writing. A few instances might suffice, here, and it is unnecessary to notice their technical import as that would be an irrelevant digression.

(1) : अक्षमालिकोपनिषत् । It treats of the beads to be used

for counting the recitation of Mantras. The name अक्ष itself denotes the 51 letters of the Alphabet from अ to झ. What the Akshas or beads are intended to represent is plainly told in the very first couplet.

अकारादिक्षकारान्तवर्णजातकलेवरं ।

विकलेवरकैवल्यं रामचन्द्रपदं भजे ॥

"I adore the holy Padom or station of Ramachandra which is without body, but which has assumed a body constituted by 51 letters from अ to झ."

The beads are made of various materials, such as coral, pearl, sandalwood, gold, silver, Rudraksha, lotus seed &c. After making the 51 beads, they should be consecrated by Mantras and Poojas. They should then be meditated upon as *actually* representing the 51 letters from अ to झ.

प्रत्यक्षमादिक्षान्तैर्वर्णैर्भावयेत् ।

No plainer description could be furnished to prove that the 51 written letters of the Sanskrit Alphabet were well-known in India when the Upanishad under reference was known to the Hindus.

(2) त्रिपाद्विभूतिमहानारायणोपनिषत् । An Yentra or geometrical figure named परमवैकुण्ठनारायणयन्त्रं is described therein extending to several pages in the book. It is a six-angled figure within which several Mantras and Mantric letters are written. आदौ षट्कोणचक्रं । तन्मध्ये षट्दलपद्मं । तत्कर्णिकायां प्रणव ओमिति । प्रणवमध्ये नारायणबीजमिति । तत्साध्यगर्भितं मम सर्वाभीष्टसिद्धिं कुरु कुरु स्वाहेति । तत्पद्मदलेषु विष्णुनृसिंहषडक्षरमन्त्रौ । ओं नमो विष्णवे-ऐं-क्लीं-श्रीं-ह्रीं-क्ष्मौ-फट् । &c. &c. Evidently, to call written letters unwritten is to tell a conscious lie.

(3) ब्रह्मविद्योपनिषत् ।

प्राणिनां देहमध्ये तु स्थितो हंसः सदाऽच्युतः ।

प्रथित्यादिशिवान्तन्तु अकाराद्याश्च वर्णकाः ।

कूटान्ता हंस एवस्यात् मातृकेति व्यवस्थिताः ।

मातृकारहितं मन्त्रं आदिश्यन्ते न कुत्रचित् ॥

"In the middle of the body of every creature, the eternal Hamsa is seated. From the Prithivi-Tatwa to the Siva-Tatwa extending up to Koota, all the basic letters known as *Matrikas* form parts of Hamsa itself. No practice of Mantra is recommended without the use of Matrika letters."

The 51 letters are here treated as the natural products of Hamsa or the life principle itself. The Sanskrit alphabet is thus entirely based upon human *physiology*. It is physically impossible therefore to establish that it was ever borrowed from any Western country where the Alphabet is even now ridiculously incomplete, redundant, irregular and preposterous without the least idea of its direct relation to human physiology. There is absolutely nothing to compare in the Sanskrit Alphabet with the 22 symbols of the Semetic race from which it is alleged by Professor Macdonell to have been borrowed in B. C. 500 a period which has been purposely cooked-up by him.

(4) योगतत्त्वोपनिषत् ।

पृथिवी चतुरस्रञ्च पीतवर्णं लवणकं ।

आपोर्ध्वचन्द्रं शुक्लं च वं बीजं परिकीर्तितं ।

वह्निलिकोणं रक्तं च रेफाक्षरसमुद्भवं ।

वायुः षट्कोणकं कृष्णं यकाराक्षरभासुरं ।

व्योम वृत्तं च धूम्रं च हकाराक्षरभासुरं ।

विन्दुरूपं महादेवं व्योमाकारं सदाशिवं ।

सगुणं ध्यानमेतत्स्यादणिमादिगुणप्रभं ॥

"The subtle Prithivi or Prithivi-Tatwom is square in form, brown colour, and represented by the letter लं. Apa is semi-circular, white, and represented by the letter वं. Vahni is triangular, red, and represented by रं. Vayu is six-angled figure,

black and represented by ॠ. Akasa is circular, smoky and represented by ॡ. Akasa representing Sadasiva or Mahadeva is in the form of Bindu or dot. The meditation thus specified is Saguna-Dhyana which procures the Sidhis named Anima &c." All this is no doubt Greek to the Christian Sanskritists of the West. For our present purpose, the existence of written letters in Sanskrit is proved beyond doubt. This Yogic subject is elaborated in the Tantra-sastras. The gist of it shall however be noticed shortly. Several Tantric texts have been recently translated and edited by Justice Woodroffe of the Calcutta High Court, and his candid opinion on the Western ignorance of the subject matter, is worthy of notice here. Vide page 103, "The Serpent Power."

"It is said that the letters (Varna) of the alphabet are distributed throughout the bodily centres on the petals of the lotuses. The subject is so important a part of the Tantra-sastra that its other title is Mantra-sastra. Commonly, Orientalists and others describe Mantras as 'prayer', formulae or worship, mystic syllables and so forth. These are the superficialities of those who do not know the subject. Whilst I am not aware of any work in any European language which shows a knowledge of Mantra and its science, yet, there is perhaps no subject which has been so ridiculed—a not unusual attitude of ignorance."

Ignorance by itself is here admitted to be capable of much mischief. When combined with strong prejudice and bitter hatred, surely, it cannot but be

UNBEARABLE.

B. The Itihasas and Puranas.

Valmiki the alleged human author of the Adi-Kavya or the first poem named Ramayanam is supposed by Western Historians to belong to the sixth century B. C. Within the next century namely 500 B. C. the Hindus are said to have

borrowed their Sanskrit Alphabet from the West. It may perhaps be possible to induce the Western Historians to admit that Valmiki thus had at least a vague idea of the written Alphabet before his death. But the learned President of the Anti-Hindu Buddhistic Theosophy who is often posing herself also as an advocate of Hinduism, is so stubborn and perverse that she would not credit poor old Valmiki with the least knowledge of a written Alphabet. Vide her "Sri-Ramachandra the ideal King", page 7.

"Thus did Valmiki see the story and invent the metre for its telling; and he told it in twenty-four thousand slokas which have been grouped into five hundred Chapters and these again into seven Kandas or sections. But, still the poem needed means to reach the public ear in an age when knowledge passed from mouth to ear instead of from hand to eye."

Evidently, these are her discoveries at the spot, by her long stay in India and by consultation with the local Pandits some of whom adore and adorn her new and eclectic Association for public deception. But in spite of all her attempt, the text itself will expose the ignorance and perversity of the votaries of this diabolic creed.

(1) Sundara-Kanda, Sarga 36. Rama's ring taken by Hanuman to Sita had the name of Rama engraved on it.

रामनामाङ्कितं चेदं पश्य देव्यंगुलीयकं ॥

(2) Yudha-kanda, Sarga 131. Copying the written text is said to procure Heaven.

लेखयन्तीह च नरास्तेषां वासस्त्रिविष्टपे ॥

Copying the text by writing surely refers to the passing of knowledge from hand to eye and not from mouth to ear. Who is the illiterate Pandit that assured Dr. Besant of the absence of such passages in the sacred text, and why did she arrogantly venture to express such a damning opinion about the literacy of the ancient Hindus? Does she or her foolish Munshi even now understand the correct significance of the very first couplet in the sacred text? Certainly not.

(3) Adhyatma-Ramayana, Bala-kanda.

Worshipping the written text as well as copying it procure meritorious effects.

नमस्करोति योऽध्याक्षरामायणमदूरतः ।

लिखित्वा पुस्तकेऽध्याक्षरामायणमशेषतः ।

सर्वदेवार्चनफलं स प्राप्नोति न संशयः ॥

The fact cannot be more plainly told in any known language and what has the Munshi Pandit to say here ? He has never read the text. That is all.

(4) Adhyatma-Ramayana, Bala-kanda. King Jénaka requested sage Viswamitra to send a letter of invitation to King Desaretha for the marriage of Sita with Rama.

भो कौशिक मुनिश्रेष्ठ पत्रं प्रेषय सत्वरं ॥

A letter written on whatever material and actually despatched could not be explained away as a wireless message. Without a knowledge of the Alphabet, it could not be written by any one and read by another. From hand to eye and not from mouth to ear is the process referred to here.

(5) Adhyatma-Ramayana, Sundara-kanda. Rama's ring which had his name engraved on it was shown by Hanuman to Sita while in Lanka, and she was able to read the name written on the ring.

सीतायै दीयतां साधु मन्नामाक्षरमुद्रितं ।

दृष्ट्वा सीता प्रमुदिता रामनामांकितं तदा ॥

In olden days, even women in India were able to read the letters written in Sanskrit.

(6) Ananda-Ramayana, Rajya-uttara-kanda.

Rama presented Bramha-purom to Bramhins, along with an inscription on a block of stone, for the endowment made by him.

तस्यां ते लेखयामासुर्दृषत्काराः स्फुटाक्षरैः ।

एवं विलेख्य श्रीरामः शिलायां निजमुद्रिकां ।

रामनामांकितां वायुपुत्रेण स्पर्शयत्तदा ।

राजारोमेति तस्यां ते ददृशुश्च स्फुटाक्षरं ।

कंबुकण्ठं ततः पत्रं लेखयामास राघवः ॥

"On the stone specially prepared the stone-masons cut the given inscription. Sri-Rama then gave his seal to Hanuman which contained the word Raja Ram cut in it. Hanuman pressed it on the stone and the name was soon seen clearly imprinted. Rama then wrote a letter addressed to King Kambu-kanttha." Inscriptions cut on stones are here mentioned. Seals with letters are used to mark valuable documents. Communications are carried on through written letters. The Western Historian is sure to come forward here with his absurd interpolation theory the only weapon available for the cowardly. Worse still, there are wise-acres even now among our own Pandits who would say that Ananda-Ramayana itself is no work of Valmiki. Why? How is any other text his production? Because, at the end of each Sarga, it is stated, that it is the genuine work of Valmiki, इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये-काण्डे-सर्गः । But what do we find in the Ananda-Ramayana instead? इति श्रीशतकोटिरामचरितान्तर्गतश्रीमदानन्दरामायणे-काण्डे-वाल्मीकीये-सर्गः । The Pandit certainly does not know that his Ramayanom of Valmiki is included in the Sata-koti Ramayanom and is styled Soka-Ramayana as opposed to Ananda-Ramayana which also similarly forms part of the Sata-koti. Anyhow, this is a serious technical subject which demands separate treatment, and we cannot afford to digress here. The Valmiki of both Ramayanas whatever it may mean, is the same. As for our learned Pandit, we have already had sufficiently bitter experience of him as a stupid enemy in the camp; and the least we could do is only to dismiss him with

COMPASSION.

(7) Ananda-Ramayana, Swayam-vara-kanda, Sri-Rama receives a marriage invitation in writing.

एतस्मिन्नन्तरे तत्र कश्चिद्भूतः समाययौ ।
 नत्वा सभायां श्रीरामं स्वामिवृत्तं न्यवेदयत् ।
 पूर्वदेशाधिपतिना राज्ञा श्रीभूरिकीर्तिना ।
 प्रेषितोऽस्मि महाराज द्रष्टुं त्वत्पादपंकजे ।
 पत्रं पठित्वा श्रीरामं कार्या मत्स्वामिने कृपा ।
 ततः स लक्ष्मणः पत्रं वरवन्धनवेष्टितं ।
 समुद्घात्य राघवाग्रे प्रपाठ मंजुलस्वनः ।
 हेमकृत्रिमपुष्पाद्यैरङ्कितं कुंकुमान्वितं ।
 दर्शनादेव माङ्गल्यसूत्रकं तोषकारकं ।
 उवाच पत्रलिखितैरक्षरैर्लक्ष्मणः शनैः ॥
 श्रीमान् श्रीराघवेन्द्रो जयंतु दशशिरस्त्रेदनाथ जगत्यां ।
 कौसल्यायां नृपेशो दशरथतनयश्चेति नाम्नाऽवतीर्णः ।
 तस्याहं भूरिकीर्तिः पदजलरुहयोर्गन्धमाग्रातुकामः ।
 कृत्वा स्वीयं शिरस्तु अमरवदनिशं प्रार्थनां प्रार्थयामि ॥
 मम पौञ्ज्यावुमे राम चंपिका सुमतीति च ।
 तयोः स्वयंवराथं ह्यायाताश्च बहवो नृपाः ।
 बन्धुपुत्रैर्वन्धुभिस्त्वं स्वसुतान्यां च मन्त्रिभिः ।
 सुहृज्जनैस्तथा पौरैः सावरोधः स्वसेनया ।
 आगच्छस्व मम पुरं मयि कृत्वा महकृपां ।
 विफलां प्रार्थनां मे त्वं मा कुरुष्व त्विमां प्रभो ॥

"When Rama was seated in the midst of his Sabha, a messenger appeared before him, bowed and submitted the message thus. 'O Rama, Bhoorikirti King of the Eastern country is anxious to see your lotus feet. I have brought this letter from him which kindly read and grant his request.' Lekshmana then in the presence of Rama opened the letter which was carefully enveloped and sealed, and read it in sweet

tone. It was illuminated with conventional designs in gold and marked with Kumkuma, which showed at the very outset that it referred to a happy marriage occasion. Then Lekshmana slowly read the letter which ran as follows :— 'May you Sri-Ramachandra the greatest of kings, who have incarnated as the son of Kousalya and 'Desaretha for' the destruction of Ravana, prosper. I am desirous of enjoying like the bees, the sweet smell of your lotus feet and am thus making this request. In connection with the Swayamvara of my two grand-daughters named Chambika and Sumati, many kings have assembled here. I earnestly pray that you will kindly honour me and my capital with your august presence, accompanied by your two sons, family, ministers, relations, friends, army and all your subjects. O Lord, I sincerely hope I will not be disappointed."

An invitation letter illuminated with conventional designs in gold, enclosed in an envelope and sealed is described here. The contents of the letter in beautiful Sanskrit verses are of course matters for literary men to admire and appreciate. But the nature of jealousy and prejudice in man is so mean and so powerful that it cannot help asserting itself awkwardly. How could any reasonable man ever think of denying the knowledge of a written Alphabet to an ancient nation that owns a voluminous and highly literary religious literature unlike all other nations in the world, past or present? Such off-hand criticisms are in the long run utterly

PROFILES.

C. The Vedas.

Besides the Itihasas and Upanishads noticed above, there are many Puranas and other sacred texts which contain ample references to the written Alphabet. But the Western scholars who are determined to calumniate, would not be satisfied by the strength of evidence hitherto adduced. They would suddenly reject the texts themselves as spurious and of later

origin. They would proudly insist on our showing passages from the Rig-Veda; because they are under the impression that it does not and could not contain references to written letters of the Alphabet. By their establishing the Rig-Veda in their own style of interpretation, as the oldest *unwritten* literature of the barbarous Hindu, they believe that the absence of the knowledge of writing must necessarily be conceded. Surely, this is assuming too much. We have sufficiently proved that all the Western interpretations of the Rig-Veda itself are completely wrong, quite unwarranted and extremely prejudiced. No Hindu in India would accept them nor is bound to accept them. Why, no alien creeds would readily and gratefully accept our logical, useful and beneficial criticisms hitherto offered. In that case, the holy Hinduism would alone be the only true religion in the world and all the foolish quarrels would certainly come to an end. That is not perhaps going to be so soon. We cannot anyhow afford to treat Western interpretations as authoritative in the least. Every important technical term in the highly scientific Rig-Veda has been inexcusably misinterpreted. This in itself renders all such interpretations null and void. We could respect only the interpretation correctly given in accordance with the ordained method. Christian translations of our sacred Vedas based upon complete misunderstanding of the subject and extreme religious prejudice must be rejected altogether for our present serious object. What does the following Mantra, Rig-Veda, I-4-12-signify and how silly is its usual translation?

महो अर्णः सरस्वती प्रचेतयति केतुना ।

धियो विश्वा विराजति ॥

No doubt the word *Arna* has two meanings in the Sanskrit language; namely a *letter* and *water*. The Mantra here refers to *Saraswati*, and letter as the meaning of *Arna* is surely more natural than water; and yet no learned translator is inclined to use that meaning. The holy Vedas of the innocent Hindu have been so ingeniously caricatured and the absence of a written Alphabet so repeatedly proclaimed during the past two centuries that even indigenous scholars who

have after all followed only the Western interpretations closely, have translated as follows without the least idea of the sacred and technical character of the Vedas.

(1) Saraswatī kindles the beacon-light and illuminates the *vast ocean* of knowledge. She rules over all intellects."

(2) "Saraswati makes manifest by her deeds a *huge river*, and (in her own form) enlightens all her undertakings." Note. "Saraswati (from *saras*, water) a river. The Hindus at that time used to worship a river of that name"

The one reduces महो अणः to the vast ocean and the other to the non-existent river named Saraswati. Surely, the Mantra is simple enough, if only it is venerated as a sacred Mantra, and not despised as a meaningless *hymn* of a barbarous ancient nation in the cursed East. महो अणः clearly signifies the greatest and the holiest *Mantric-letter*, the well-known *Om̐kara* of the Prenava-mantra. *Ar̐na* never means the vast ocean; it means only water. Evidently the learned translator mistook it for *Ar̐nava*. The river named Saraswati is quite irrelevant here. Again, the word *Ketu* denotes Budhi or intellect, and it is almost left out of account in the translation.

महो अणः सरस्वती प्रवेतयति केतुना ।

"By the blessings of Saraswati, the greatest or the brightest, Prenava-akshara is enlivened through the medium of man's Budhi."

धियो विश्वाः विराजाति । "(Because) it is Saraswati that develops and brightens all the Budhis"

The whole Mantra means this :—"Through the blessings of Saraswati, man's Budhi is so purified as to be able to utilize the Prenava-akshara as a Mantra and thereby secure Mukti."

This is similar to the import of the Mantra named Gayatri, and Saraswati is but another form of Gayatri. The very *Chhandas* or metre used for the Mantra here is a form of Gayatri itself consisting of 24 letters. That the Western Orientalists could not understand and appreciate these technicalities,

has been already certified to by Justice Woodroffe. We must leave further elucidation of the sacred subject to more competent hands. But we need not in the least feel shy or fear to express that the word *Arna* in the Mantra under reference signifies a written *letter* of the Alphabet and *not water*. Though we do not want to assume great competency, we may modestly presume that we are less incompetent than all the misguided translators of the day. The natural, simple, and philosophically as well as religiously useful interpretation we have here attempted in accordance with the ordained method, is sure to irritate a host of Western experts of Indian subjects, for two plain reasons. The one is, they lose the opportunities of calumniating Hinduism and its votaries. The other is practically more unpleasant. A correct interpretation of our sacred literature will plainly disclose the utter worthlessness of the literature of every alien creed. Who can help it? The just and inevitable consequence of pride and prejudice is double

HUMILIATION

D. The philosophy of Mantric Aksharas.

The 51 letters of the Sanskrit Alphabet have been from time immemorial used as Mantras for religious purposes. The subject is explained in detail in the Yoga-sastras, Tantra-sastras, Mantra-sastras, Upanishads, Itihasas, Puranas, Agamas and other religious texts. It is therefore prima-facie absurd that any Western critic should foolishly believe that any of these texts was composed without a knowledge of writing. We do not want to digress by dealing with any of these texts here. We wish however to know definitely how the written letters of the Alphabet could be used for philosophical, Yogic and religious purposes. Unless the actual application is clearly understood it would surely be a strange and curious idea.

not only to the West but to the East also. It is certainly not enough to say, like our modern Pandits, that the letters are so used in our Sastras. That would simply be a useless verbal proposition as is styled in Logic. To repeat the question itself in the guise of an answer, is nothing but folly and deception. That 6 Adharas or Chakras are said to be situated in the human body and are used for religious meditation, are facts well-known among the Hindus all over India. These Adharas are known as Mooladhara, 'Swadhishtana.' Manipoora, Anahata Visudhi and Agna. There are also higher ones known as Sahasrara &c. They are described as lotuses with definite number of petals, each petal containing a separate letter on it. These lotuses are explained as highly subtle and situated within the spinal column. But unfortunately they are invisible to the eyes of the anatomist. A microscopic Sushumna naadi is alleged to pass through the cavity of the spinal column and the Chakras are said to remain within it. The petals and letters belonging to the Chakras must therefore be still more microscopic. We are not directly concerned here with any of these technical matters. But what could the letters in the petals signify and how could they be relevant for religious purposes? These are indeed serious points worth knowing in this connection. The origin of the Sanskrit Alphabet could then be easily discovered, and the question whether it was ever borrowed from any of the Western countries, could also be settled once for all. If the modern orthodoxes, religious authorities and Pandits could not enlighten the public on this vital point of Hinduism, it would be impossible to establish, against the virulent attacks of alien creeds, the dignity and sanctity of the Vedas themselves, as Mantric and sacred texts. How could the contents of the Vedas be treated as Mantras, if the Mantric significance of the letters with which they are composed, has now become altogether inexplicable? But first of all how could the letters of an Alphabet in themselves be ever considered sacred? The very same letter or the combination of letters in any language may be used for praise and abuse. The usual dogmatic statement of the pseudo-pandits that the Sanskrit letters are in themselves holy, must logically lead to the absurd conclusion

that even vulgar abuses in Sanskrit are religiously holy. All this is trick to conceal disgraceful ignorance, and instead of serving that object, it only unconsciously exhibits the modern pitiable religious

DEPRAVITY.

Justice Woodroffe has translated and edited with the help of modern Pandits several Tantric texts which specially deal with the subject under reference. He has also published some books of his own to explain the subject in plain terms so as to be easily understood by those acquainted with modern sciences. After all, he has unfortunately been forced to admit that he was unable to gather reasonable explanations for the sanctity or even utility of the letters used for Mantras and for religious meditation. Vide page 183, "The Serpent Power."

"Letters assigned to one element are found in a Chakra the predominant Tatwa of which is some other element. One can only say that it is either *Swabhava* or the nature of the thing which in that case is as little susceptible of *ultimate* explanation as the disposition of the body of the gross organs themselves; or the arrangement may be an *artificial* one for the purpose of meditation, in which case no further explanation is necessary." He suggests two explanations. The letters are in the various parts of the human body *by nature*, as the parts of the body are in themselves accidentally arranged in a particular way. Sheer *accident* is thus offered as one explanation. The other is that the letters are said to be placed in the body by mere artificial arrangement. In either case he thinks that no further explanation or enquiry is necessary. We must here carefully scrutinize both the alternative explanations offered by the learned Judge. If the use of the letters in the Chakras was only an *artificial* arrangement, it certainly demands an explanation. Why are they used and how are they used? What do they represent or symbolise? Without these informations, the mere statement that they are artificially used could not amount to an explanation at all. The learned Judge probably forgot even his logic here. It is however certain that neither he nor his Munshi-Pandit has any technical

knowledge of the subject as a religious science. The vital information required is therefore entirely absent in all the voluminous books he has hitherto published on the Tantra-Sastras. This plain fact cannot now be possibly denied. Again, how could the written letters of an Alphabet, Sanskrit or not, be naturally existent in the various Chakras as naturally as the various limbs of the body, in the body? What have written letters to do with human physiology? Surely, we are not questioning the sacredness and utility of the Tantra-sastras here. Far from it. We only insist on our plain complaint that Justice Woodroffe and his Munshi-Pandits have *not* understood the *basic* principles of the religious Tantras. Even the naked eye could discover that the argument offered, namely, *Swabhava* or the natural tendency for the written letters to stick on to the various parts of the human body, is pitifully childish and absurd. It is impossible to believe that any one in Justice Woodroffe's position and attainment could have taken to such a silly style of argumentation. It undoubtedly shows the natural force of deterioration by

CONTAMINATION.

The Mantric Aksharom.

We have now almost come to the close of this humble essay, and cannot afford to waste our time and energy in profitlessly noticing the vagaries of our pseudo-pandits and the Anti-Hindu creeds. There are undoubtedly several important technical *terms* which would not brook the usual wretched interpretations of the arrogant and haughty Sanskritists of the East as well as the West. Some of them are अक्षर-शब्द-बिन्दु-नाद-सूत्र-मन्त्र-ऋषि-छन्दस्-देवता व्याकरण &c. Rishi, Chhandas and Devata have been already examined in various connections. Vide the following technical definitions of some of the most important terms.

(१) योगशिखोपनिषत् ।

अक्षरं परमं ब्रह्म निर्विशेषं निरञ्जनं ।

क्षरस्सर्वाणि भूतानि सूत्राद्वाऽक्षर उच्यते ।

अक्षरं परमो नादः शब्दब्रह्मेति कथ्यते ।

हिरण्यगर्भं सूक्ष्मन्तु नादं बीजत्रयाद्वकं ।

परंब्रह्म परंसत्यं सच्चिदानन्दलक्षणं ॥

"*Aksharom* is Paramom-Bramhan which is indivisible and unattached. Everything in this world is Kshera; Sootratma is Akshara. Akshara is Parama Naada and is styled Sabda-Bramhan. Naada is the subtle Hiranyagerbha, Satyom and Parom Bramhan, and consists of three Bija Aksharas denoting Sat, Chit and Ananda."

There are several technical synonyms here furnished for Akshara, Naada and Sabda which are also equally unintelligible to our learned Pandits. None of them however could be allowed to be frivolously translated as 'mere sound'. But what else is the foolish translation obtained gratis from the East and the West?

(२) वातूलशुद्धागमं ।

शक्तिरिच्छेति विज्ञेया शब्दो ज्ञानमिहोच्यते ॥

"Sakti means the technical Ichha-sakti and *Sabda* means Gnana."

The technical significance of Sabda and Artha has been clearly explained in Section 15.

(३) योगतत्त्वोपनिषत् ।

बिन्दुरूपं महादेवं व्योमाकारं सदाशिवं ।

"*Bindu* or cipher is in the form of Akasa representing Mahadeva and Sadasiva."

(४) Again योगशिखोपनिषत् ।

नादरूपं भ्रुवोर्मध्ये मनसो मण्डलं विदुः ।

यौ वै नादः स वै बिन्दुः तद्वै चित्तं प्रकीर्तितं ॥

"The form of Naada which is the Mandala or region of Manas, is situated between the brows. Naada, Bindu and Chitha are the same."

Manas and Chitha are certainly not *sound*. If after reading the above quotations, one still dare to translate Naada and Sabda as mere *sound*, surely, from good society he deserves to be soon

E V I C T E D .

Itihasically Artha and Sabda represent Siva and Parvati

अर्थराशिर्भवान् सत्यं शब्दराशिर्मा भुवं ॥

Vak, Veda, Sabda, Samvit and Gnana are technically synonymous with *Sakti*. Sabda-Bramhan, Kootestha, Sootratma and other technical synonyms refer to the Saguna-Bramhan or Bramhan combined with *Sakti*. A *Mantra* as we have constantly explained refers to the *meditation* of the glories of Saguna-Bramhan. Each letter in a Mantra denotes some particular glory so that all the letters put together furnish a full conception of the Saguna-Bramhan. This is the *fundamental principle* of the Mantra and Tantra Sastras. But how could letters signify divine glory? Is it after all only an *artificial* arrangement prescribed accidentally according to the whims of our ancestors as Justice Woodroffe has suggested? There are two separate and definite questions here which should not be confounded with each other. The one is how could letters of the alphabet be meditated upon as representing the glories of Bramhan? The other is their particular classification and arrangement. Of the two, the first is the most important and highly technical. We should therefore secure the clear philosophical import of the whole subject. It could not be easily disposed of by cunningly explaining it away as *Swabhava* or the nature of the thing. If the letters of an Alphabet be viewed as *mere letters*, they could never represent the glories of Bramhan. It is futile to keep beating

about the bush. We must know definitely the exact philosophical *foundation* upon which the religious structure of the Mantra and Tantra Sastras is raised.

The philosophy of Mantric meditation:

All is truly sacred in Hinduism, because there is nothing in it that is not based upon the philosophic *Tatwoms*. Our modern authorities and Pandits are averse to Tatwoms and common sense. How could they then secure anything sensible and valuable from our religious literature? We have been basing all our arguments and proofs, against the Eastern and Western misinterpretations, upon the scientific and philosophic Tatwoms which verily constitute the fundamental bases of all our religious instructions. The *Sakti* of Bramhan is always and everywhere explained as constituting the various sacred Tatwoms. Tat-twom means 'Thatness' or the glory of Bramhan itself. Worship of the Tatwoms is thus the worship of Saguna-Bramhan. With regard to the question at issue, how are the *letters* of the Alphabet made to represent the Tatwoms? This is just the point to be really understood. No confounding of issue would be of any avail.

The development of Aksharas.

The 51 letters of the Sanskrit Alphabet are known as *Mantrikalaksharas*, because every variety of sound can be produced by their combination. This shall be noticed subsequently. But how are the sounds produced and from where? It is this highly scientific subject that is dealt with in the Mantra Sastras as religious physiology. The question would perhaps recur as to how physiology could be utilized for religious purposes. These are natural doubts which could never be cleared by the modern religious authorities, as the religious philosophy of the Mantra Sastras is hopelessly misunderstood. We have

seen that the technical Vak, Naada, Sabda, Sakti &c. refer to Gnana and not to *sound*. The *Artha* is *Gneya* or the object of Gnana which is Bramhan itself. All this is ignorantly misunderstood as referring to sounds and the external objects which they are, by the mere convention of languages made to specify. Thus, the synonymous terms Sabda, Naada, Gnana, Samvit, Sakti, Siva or Parvati &c. signify the purified *Budhi* of man which convinces him that all his cosmology is nothing but the manifestation of Bramhan itself. Vide Soota-Samhita ;

यथाभातेन रूपेण शिव एवेति या मतिः ।

सा शिवा परमा संविन्नापरा न हि संशयः ॥

This Gnana must also therefore depend upon Bramhan for its own origin. Vide Yoga-Kundalinyupanishad.

तस्या वाचः परो देवः कूटस्थो वाक्प्रबोधकः ।

सोऽहमस्मीति निश्चित्य यः सदा वर्तते पुमान् ।

शब्दैरुच्चावचैर्नाचैर्भाषितोपि न लिप्यते ॥

"The Para-Deva belonging to that Vak (Veda or Sakti) is named Kootestha who *originates* that Vak itself. He who meditates upon that Deva identifying himself with that Deva, is never affected by talking diverse and low words."

It is now clear that the technical Vak, Naada, Sabda &c. refer only to the highest Gnana of Bramhan and *not* to any language people ordinarily speak. The religious object of the technical *Vak* is here clearly pointed out as intended for avoiding the evil consequences of the ordinary Vak of man. The modern interpretation of the Tantra and Mantra Sastras even by Justice Woodroffe is therefore truly

CONTRADICTORY.

As the Mantra and Tantra Sastras refer *only* to *Saguna* worship, the elaboration of the Sakti into various *Tatwoms*, is taken advantage of, for the use of those who cannot all at once conceive Sakti in the form of pure and ultimate Gnana. Man who is engrossed in the unphilosophic conception of the

gross elements is first required to soar beyond them by meditating upon the five subtle elements or *Maha-bhootas* named Prithivi, Ap, Teja, Vayu and Akasa, in their ascending order which are referred to in the five Chakras of the Tantra-sastra named Mooladhar, Swadhishtana, Manipoora, Anahata and Visudhi which are said to be situated within the Sushumna Naadi which is itself invisible. The Gunas or qualities of these five Maha-bhootas are known as *Tanmatras* named Gendha, Rasa, Roopa, Sparsa and Sabda respectively. Thus, *Akasa* is the highest Maha-bhoota and Sabda the highest Tanmatra. The divine basis of Akasa is named *Siva* and that of Sabda is named *Sakti*. This is exactly the basic philosophy of the Mantra and Tantra Sastras. If it is not clearly kept in view, no correct interpretation could be forth-coming from the Eastern or Western learned quarters. The ignorance of this philosophy has unfortunately led to many an evil consequence ending in Himsa, debauchery and drunkenness which have been centuries ago condemned as irreligious by our forefathers. Vido सौभाग्यसुभगेदयं । Verses 43 & 49 ;

अतो बाह्या पूजा भवति भगरूपेण च ततो ।

निषिद्धाचारोऽयं निगमविरहोऽनिन्द्यचरिते ॥

अतस्ते कौलास्ते भगवति दृढप्राकृतजनाः

इति प्राहुः प्राज्ञाः कुलसमयमार्गद्वयविदः ॥

"Misunderstanding the purely *mental* character of the Pooja prescribed, the Kowlas have converted it into the external Pooja of the female organ. This is most irreligious and quite contrary to the Sastras. The wise people, who understand the proper process have strongly condemned these Kowlas as incorrigible rascals."

The Mantric and Tantric worship is here assured to be purely *mental* and not physical. There is in fact no *gross* material ever used even for external Pooja. All the materials unavoidably utilized are particularly meant to signify the *subtle bases* of the whole cosmology of man. The five subtle

elements known as Maha-bhootas are thus symbolised in the performance of every religious rite. The subtle Prithivi is represented by the highly scented sandal paste ; Apa by perfumed water ; Teja by lamp-light ; Vayu by incense ; and Akasa by flowers. When one uses these materials for Pooja, he is required to feel his having passed *beyond* the region of gross elements. He should be impressed with the idea of dealing with subtle matters which are *divine* and not earthly. It is just at this stage that the use of Mantras is required for his help. As the gross materials such as sandal, flowers &c. are utilized to symbolise the five subtle elements, the letters of the Alphabet constituting the Mantras are utilized to represent the Tatwoms into which Sakti or *Sabda* is classified.

The Philosophy of Mantras

Vide रामपूर्वतापिन्युपनिषत् ।

क्रियाकर्मेज्यकर्तृणामर्थं मन्त्रो वदत्यथ ।

मननात्राणनान्मन्त्रः-सर्ववाच्यस्य वाचकः ॥ ।

"A *Mantra* explains specifically what the devotee has religiously to do by way of meditation. Such a meditation saves man from the bondage of Samsara and hence it is called a Mantra. A Mantra is thus a verbal expression which explains the nature of Bramhan itself."

The object of a Mantra is here clearly pointed out as the *meditation* of Bramhan. To repeat merely the letters of a Mantra without understanding their significance and without the required meditation, is never meant as its proper use, and yet nothing better is ordinarily found in practice, owing to the ignorance of the subject. There are Mantras consisting of one, two or more letters. What do the single lettered Mantras such as, ओं-ह्रीं-ह्रीं-ऐं-सौं-लं-शं-षं-सं-हं- &c signify or symbolise? Surely, they demand clear explanation. These letters in themselves cannot be Mantras, unless they furnish us with

some useful idea for religious meditation. This is exactly what we have to ascertain here. The 51 letters of the Sanskrit Alphabet known as *Matrika-aksharas* are used as *Mantras*. They must therefore denote something useful for religious meditation. What should they then point out? No gross ideas are fit for such meditation. The very object of *Saguna* worship in accordance with the *Mantra* and *Tantra* *Sastras*, is to advance from gross to subtle conceptions. The gross cosmology of man is technically classified into *Nama* and *Roopa*. The latter refers to the conceptions of externalities and the former to the conceptions both external and internal suggested by the use of language. Both of them must in the end be reduced to nothing by merging them in *Bramhan*.

Vide सरस्वतीरहस्योपनिषत् ॥

अस्तिमातिप्रियं रूपं नाम चैलंशपञ्चकं ।

आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयं ।

अपेक्ष्य नामरूपे द्वे सच्चिदानन्दतत्परः ॥

"Out of the five items namely, *Sat*, *Chit*, *Ananda*, *Naama* and *Roopa*, the first three constitute the form of *Bramhan* and the last two of *Jegat*. The formless *Bramhan* is described as *Sat-chit-ananda only* in comparison with the nature of the *Jegat*." The nature of the *Jegat* in the form of *Naama* and *Roopa* is opposed to *Sat-chit-ananda*. It is known as *Asat*, *Jeda* and *Duhkha*. The gross conception of the form (*Roopa*) of the *Jegat* should be reduced to the subtle *Akasa* whose divine basis is *Siva*. The gross conception of the *Naama* of the *Jegat* should similarly be reduced to the subtle *Tanmatra* known as *Sabda* or *Gnana* whose divine basis is *Sakti*. This is the *ultimate* object of *Saguna* worship prescribed in the *Mantra* and *Tantra* *Sastras*.

Vide योगकुण्डल्युपनिषत् ॥

सहस्रकमले शक्तिश्शिवेन सह मोदते ।

सैवावस्था परा ज्ञेया सैव निर्वृत्तिकारिणी ॥

"Sakti enjoys Siva in the lotus of 1000 petals. This state of bliss is called *Para* which is the source of freedom from bondage."

This is the final goal of Yogic practice. The gross conception of Jagat known as *Roopa* has to be gradually reduced by philosophic meditation to subtle *Akasa* and merged in *Siva*. Similarly the gross conception known as *Naama* should be slowly transformed into the highest *Tanmatra* named *Sabda* and merged in *Sakti*. It is for the purpose of attaining these two ends that the *Mantra* and *Tantra* *Sastras* have been originated. The *Mantras* explain and specify the *Tatwoms* to be meditated upon until the *Sakti* is reached. It is now clear beyond doubt that the *Mantras* point out the sacred *Tatwoms* or the divine bases of human cosmology, to be utilized for religious meditation. The *Mantras* being composed with one, two or more letters, we have here only to enquire for their philosophic symbolism. It is however generally believed that the Sanskrit Grammar styled *Vyakaranom* tells all about these letters and their combinations.

E. What is *Vyakaranom* ?

व्याकरोतीति व्याकरणं । That which explains by analysis is *Vyakaranom*. But explains what? *Vyakaranom* is well-known as one of the six *Angas* of the four holy *Vedas*. As such it explains by analysis the *contents* of the *Vedas*. It is now certain that no grammar of any language could be properly called *Vyakaranom*. Then why is the Sanskrit Grammar particularly called *Vyakaranom*? Evidently, none of the boasted *Vyakarana-Pandits* in India could give us any satisfactory explanation at present. We cannot here allow them to override us by sheer humbug. If they are unable to answer this simple question of pure literature, as to why, unlike the grammars of all other languages in the world, the Sanskrit Grammar is specially called *Vyakaranom*, surely, they deserve only to be summarily dismissed as

NON-PANDITS.

The peculiarity of Vyakaranom.

Every ordinary Sanskrit student knows that the rules of the Sanskrit Vyakaranom are based upon its famous *Sootras*. There are 14 Sootras according to which particular sets of letters of the Alphabet are symbolised by the use of two letters for the sake of convenience and brevity. The Sootras are;

अ इ उ ण् । ऋ लृ क् । ए ओ ङ् । ऐ औ च् । ह य व र ट् । ल ण् ।
व म ङ् ण न म् । झ भ ञ् । घ ढ ध ण् । ज व ग ङ द श् । ख फ छ ठ थ
च ट त व् । क प य् । श ष स र् । ह ल् ॥

These are called Maheswara Sootras । इति महेश्वराणि सूत्राणि । They are said to have been obtained by sage Panini from Maheswara who expressed them by the use of His Dhakka or double-drum. This Itihasic story shall be noticed later on. In the mean-time; it must be carefully noticed here that the very arrangement of the Alphabet is entirely different from the usual classification into Vowels, Gutturals, Palatals, Linguals, Dentals and Labials. The 7 long vowels are however included in the 9 short ones mentioned in the first 4 Sootras. Along with the 33 consonants enumerated in the remaining 10 Sootras, the total number is 49. ऌ and ॡ are here omitted. The letter ह is twice mentioned in ह य व र ट् and ह ल् । The last semi-letters of each Sootra are not to be counted. They are technically called *Itis*. They are intended for a convenient and condensed form of expressing certain sets of letters in Grammar. For instance, अण् means अ इ उ ; इक् means इ उ ऋ लृ ; and so on.

Now, why should the Sootras give an entirely different arrangement of the letters of the Alphabet from the usual one which is of course recognised and followed in the grammar itself ? Again, why a double ह in the Sootras ? How could a Dhakka of Maheswara express actually the letters mentioned in the Sootras ? Has it any phonographic mechanism within it ? Why again, this Itihasic story of a Panini, Maheswara, Dhakka and a curious arrangement of letters in the Sootras,

be introduced at the very outset, in the treatment of a grammar for the Sanskrit language? Every ingenious trick that might be foolishly devised to explain away the serious questions raised here could only be pitied as a cowardly

E V A S I O N .

The language is known as *Samskritom* and is assured to be the language of the *Devas*. Vide Dandin.

संस्कृतं तात दैवीवागन्वाख्याता महर्षिभिः ॥

"The Maharshis have repeatedly assured us that Samskritom is the Vak of the Devas."

The letters of the alphabet are called Devanagari or more correctly *Daivanaagari* meaning, 'employed in the city of the Devas.' Now, what do these signify? Some of our educated Sanskritists in India have no doubt explained these historically in a pish imitation of the Western Historian. The language and the Alphabet are alleged to belong to the fair-coloured Aryans who invaded India in some century B. C. or A. D. The Aryans called themselves *Devas* on account of their brilliant complexion as compared with the dark aborigines of India, *Div* meaning to shine. All this is simple tom-foolery. If the Aryans referred to were people of common sense, surely, they would not have called themselves *Devas*, especially as the word means *gods* in their own language. Besides, we have already noticed that the so called Aryan chiefs named Rama and Krishna are painted *green and blue* respectively, which fact alone would disprove all the imaginary colour theory cooked up from the West to reduce the vegetarian Hindu to a branch of the Western nations who are now almighty and omnivorous. *Samskritom* commonly and plainly means purified or consecrated by holy Mantras. The language is called *Samskritom* because its origin and character are directly associated with the holy religion. The letters of the Alphabet themselves are traced to the *Devas* through whose favour alone they could be produced. The Mantra-Sastras explain this point elaborately, and we cannot afford to digress here. The gist of the whole matter is simply this. There are four forms or stages

mentioned for the development of a Mantric letter. They are named परा-पश्यन्ती-मध्यमा-वैखरी । *Vykhari* is the audible sound. *Madhyama* is the low sound which is heard only to the utterer. *Pasyanti* refers to the mental desire to produce a particular sound. *Para* refers to the conception of the divine *Sakti* through whose help that sound is produced. It is this *Para-sakti* that is reckoned as consisting of the various Devas. The sound of each Mantric letter having to be produced differently, it is traced to a separate *Deva*. When one utters a Mantric letter, he is required to think of these four stages, and to meditate upon the Para or Deva who grants him the power to utter that letter. It is this meditation upon the basic Deva of each letter that consecrates the letter as Mantric. Thus every Mantra refers, as we have repeatedly stated, to the meditation of the basic Deva or Devas of that specific Mantra. Thus Mantrically all the 51 letters of the Alphabet have their separate Devas who constitute the Para-sakti. When all the 51 letters are mantrically consecrated, the language which utilizes these purified letters also becomes religiously consecrated. The name Samskritom undoubtedly refers to this very religious consecration. Many an insulting interpretation is offered by Western Scholars to suit their object of ridiculing the religious Hindu. All of them are too well-known to be mentioned in this connection. When the whole of our religious literature is mercilessly misinterpreted by the West, there is nothing to be surprised at the historical and other inferences attempted to be drawn to the utter discredit of the pious Hindu. In any case, Samskritom the sacred language of Hindu religion is, unlike all other languages in the world, sure to continue its existence as Mantrically.

CONSECRATED.

Again, what about *Daivanaagari* and the *Daivi Vak* as the famous Dandin puts them? We have observed that the divine basis of every Mantric letter is Para beyond Pasyanti the sphere of Manas. In that holy region of Para-Sakti, surely, there could be no tangible *Nagara* or city nor any kind of

Vak or word as commonly understood. वाग्वैवेदः । *Vak* means Veda or highest Gnana. Similarly न-गर means *soundless*. Vide च्यानविन्दूपनिषत् ॥

सशब्दं चाक्षरे क्षीणे निःशब्दं परमं पदं ॥

"Where the letter with its sound vanishes, that is the holy *soundless* region of final goal."

Every Mantric-letter is thus required to be meditated upon after tracing its origin to the region of soundless Para. The 51 Mantric-letters of the Samskrita Alphabet thus verily belong to the consecrated language of the Hindu, and they certainly owe their origin to the soundless *Daiva-na-gari*. It is too late now for any Anti-Hindu of the West or East to frivolously question or deny the Mantric sacredness of Samskritom and its Alphabet, which no other language or Alphabet in the world could lay claim to. In these circumstances, our Alphabet is here conclusively proved to be too rich and too sacred to borrow anything from the West which is Mantrically and Tantrically

PROFANE

The Dhakka

The *Dhakka* in the hand of Maheswara, the *Santha* or conch in the hand of Vishnu and the *flute* in the hand of Krishna, Itihasically refer to the divine basis of the Tanmatra known as *Sabda*. These implements in themselves must therefore be considered as representing *Nis-sabda* or soundless bases named *Devas*. We are here concerned only with Maheswara and His *Dhakka*. What does Maheswara technically signify? Vide श्रीशिवमहापुराण ।

ज्ञानक्रियाशक्तियुगे ज्ञानाधिक्ये सदाशिवः ।

महेश्वरं क्रियोद्रेके तत्त्वं विद्धि मुनीश्वर ॥

"Among the two Saktis named Gnana and Kriya, when the former predominates, it is called *Sada-siva Tatwom*, and when the latter predominates it is *Maheswara-Tatwom*"

Maheswara thus represents the conception of the divinity with Kriya-sakti predominating over Gnana-sakti. This denotes a stage in which man has not secured full Gnana. If full Gnana is secured he will not require further religious instruction. The *Dhakka* of Maheswara is thus intended to supply the portion of Gnana he still requires to complete full Gnana. Similarly *Panini* as a Rishi Itihastically signifies the purified *Budhi* qualified to direct further. पाणिं नयतीति पाणिनिः । 'That which directs *Pani* or the hand, is *Panini*.' The hand alludes to Kriya or action, and we have found that Kriya-sakti predominates in Maheswara-Tatwom. *Panini* as a Rishi thus Itihastically represents a stage of developed *Budhi* in man which is qualified to obtain the 14 *Vyakarana-sootras* from the divine Maheswara. *Panini* is no human author of any grammar. All the modern historical accounts of him are the products of disgraceful ignorance. No *Panini* however great he may be, could produce *Vyakaranom* (analysis of the Vedas) without the 14 *Sootras* from Maheswara. We must not forget here that the holy *Vyakaranom* is intended for the development of the consecrated *Samskritom*. The *Sootroms* capable of directing the *Vyakaranom* of *Samskritom*, must therefore contain within them something more serious and holier still. The 14 *Sootroms* must thus be presumed as treating of highly religious matters of vital importance. But how are they now understood even by our own learned *Pandits*? The *Sootroms* are undoubtedly taken for some accidental arrangements of letters without any meaning or purpose, except to be used as more *mnemonics*. Why should *mnemonics* be secured from Maheswara for an ordinary grammar? Any learned *Pandit* in India could easily compose similar or even better sets of *mnemonics*. The double mention of ६ could wisely be avoided. The letters mentioned in the *Sootroms* could also be more distinctly expressed either by writing or by the mouth; than by a crude *Dhakka*. Our beloved readers could here clearly

perceive the terrible consequences of tolerating the prevailing stupid misinterpretations voluntarily offered by the pseudo-pandits all over the land. Which patriotic and religious Hindu could now afford to pretend ignorance of the most painful fact that through the foolish arrogance of all our semi-barbarous Pandits, the holy Sootroms, the sacred Vyakaranom, and the consecrated Samiskritom, have been completely

RUINED?

SECTION 19.

The Maheswara Sootroms.

It would indeed be an insult to our beloved readers to be specially reminded, at this stage of this humble essay, that the history of these Sootroms should be interpreted *Itihasic-ally* and not literally as the pseudo-pandit would suddenly dare to do. At the request of Panini and other Maharshis such as Sanaka, Sanandana, Sanatkumara, Nandikeswara, Patanjeli, Vyaghrapada &c., Siva taught them His *Atma-Tatwom* by the 14 Sootroms expressed through His Dhakka. They then wanted to secure the *Tatwartha* for each Sootra which they thought Nandikeswara knew very well. They therefore approached him. Nandikeswara then explained to them the 26 basic Tatwoms alluded to in the 14 Sootroms.

This instructive treatise is known as श्रीनन्दिकेश्वरकाशिका. A Vyakhyanam styled तत्त्वविमर्शिनी is also attached to it in the name of Maharshi Upamanyu son of sage Vyaghrapada who was one of those who obtained the Sootroms direct from Siva.

The Vyakhyanam is described as follows :—इति श्रीशिवतत्त्वविद्या पारावारपारीणश्रीमद्ब्रह्मपदमुनिसुतश्रीमदुपमन्युमुनीन्द्रविरचिता आदि सूत्रकाशिकाव्याख्या तत्त्वविमर्शिनी ॥ The Sootroms are assured to be *Adi* or treating of basic Tatwoms. In fact, there is nothing but Tatwoms from beginning to end in the whole description. The characters introduced are also certainly *Itihasic* and *not* historic. These shall be noticed later on.

The Kasika begins thus.

नृत्तावसाने नटराजराजो

ननाद दक्कां नवपञ्चवारं ।

उद्धतुकामः सनकादिसिद्धान्

एतद्विमर्शं शिवसूत्रजालम् ॥

"At the close of the divine dance Siva the foremost among the experts in dancing, sounded His Dhakka 14 times with the object of enlightening the Sidhas named Sanaka &c., and it produced 14 Siva-Sootroms. I shall now explain them to you."

The Vyakhyanom mentioned above explains the technical terms thus. नटराजराजइत्यनेन-विश्वरूपविलासवैचित्र्यचमत्कारप्रवीणत्वात् । "Nata Raja Raja means the Eswara capable of exhibiting the glories of the Viswaroopa or the sacred *Tatwoms*." ताण्डवाख्यरासगात्रविश्रुतः । "The dance signifies the exhibition of the technical *Raasa*, *Sabda* or *Gnana*." आद्यतत्त्वं वागाद्यगोचर इति ज्ञापनार्थं दक्कानिनादव्याजेन स्वान्तर्गतमाद्यतत्त्वं प्रकटयितुं दक्कां ननाद । "With the express object of reminding the Maharshis that the *Atma-Tatwom* is inexpressible by words or other means, Siva displayed it outside in the disguise of the sounds produced by His Dhakka." The necessity to take to the Itihasic narration is thus clearly explained. No one need now surname it as meaningless mythology. If any body is able to explain this highly philosophical fact by any simpler method, it is also welcome. But all ignorant misinterpretations are unwelcome. Again, शिवसूत्रजालं कल्याणरूपसूत्रसमूहं । "All the Sootroms are divine and blissful," विमर्श-विचार्यस्फुटीकरोमि । "I shall meditate upon them and then explain."

The subject is already more or less clear to all those who are willing to understand it aright. The *Atma-Tatwom* is

Nirguna and is indescribable by words. The *Saguna* or *Sabda-Bramhan* combined with *Maaya-Sakti* which is composed of the basic *Tatwoms*, is here therefore explained by the enumeration of the *Tatwoms* themselves. These *Tatwoms* are here described as the basic *Devas* of the letters of the Alphabet as Mantrically used. The basic divinity of the Alphabet as a whole is named *Virat* meaning that which exhibits and shines itself as the *root cause* of the whole cosmology of man. The letters of the Alphabet are Mantrically symbolised as constituting the body of *Virat*. The Mantric letters of course denote always only their *Para-form*. It must be clearly remembered here, that the conception of the divine *Virat* throughout our religious literature, is described as the *subtle-cause* of every *gross* conception of man. Its body is composed of 23 sacred and subtle *Tatwoms*. There is absolutely nothing *gross* in the constitution of the *Virat*, although the learned interpretation of every blessed Pandit all over the land at present is just the reverse. Vide *Bhagavatam* III, 6, 2 & 4.

त्रयोविंशतितत्त्वानां गणं युगपदाविशत् ।

प्रबुद्धकर्मा दैवेन त्रयोविंशतिको गणः ।

प्रेरितोऽजनयत्स्वाभिर्मात्राभिरधिपूरुषं ॥

“23 *Tatwoms* joined together and enlivened by the force of the divine energy, produced the divine *Virat*.”

The totality of the various *Tatwoms* which are calculated as 24, 36, 96 &c., is Itihatically described as a single divine personality for religious meditation, Vide *Bhagavatam* III-5-8.

एष ह्यशेषसत्त्वानामाद्यांशः परमात्मनः ।

आद्योवतारो यत्रासौ भूतग्रामो विभाव्यते ॥

“This *Virat* is the first Avatar of *Paramatma* and is the *Atma* of every living thing, since all the *Maha-bhootas* or subtle elements are within it.”

Surely, the *Atma* of everything is subtle, but that of our learned Pandits is severely

GROSS.

Mantric classification of letters.

This subject has been explained in detail in pages 327 to 359 Volume I of my book. It is thus unnecessary to go over it here. But a few technical facts directly connected with the matter under reference may alone be noticed. Vide Narada-puranom.

रघुरप्रधानं शिक्षायां कीर्तितो मुनिभिर्द्विजैः ।

मणिवद्व्यञ्जनं विद्यात् सूत्रवच्च स्वरं विदुः ।

दुर्वलस्य यथा राष्ट्रं हरते बलवानृपः ।

दुर्वलं व्यञ्जनं तद्वत् हरते बलवान् स्वरः ॥

"In the science named *Siksha*, the vowels are said to be more important than consonants. The consonants are like gems strung in the thread of vowels. As a powerful King appropriates the Kingdom of a weak monarch, the mighty vowels overpower the consonants."

The vowels thus Mantrically symbolise more important matters than the consonants. Again Vide Vayu-puranom.

स ओंकारो भवेद्वेदः अक्षरं वै महेश्वरः ।

ततस्तेभ्यः स्वरेभ्यस्तु चतुर्दश महामुखाः ।

मन्त्रः सम्प्रसूयन्ते दिव्या मन्त्रन्तरे स्वराः ॥

"Omkaara represents Veda or Gnana, and the *Akshara* denotes Maheswara. 14 Manus originated from the 14 divine vowels."

Manu itself means a Mantra and the importance of vowels for Mantras is Itihasically described here. The modern historical interpretation of Manwantaras as the rule of Kings named Manus in B. C. or even before that period, is sheer nonsense. Which hemisphere is *Vyaswata-Manu* the so-called present Emperor of the Universe ruling over? *Manu* means Mantra and refers to the Swaras or vowels Mantrically representing the basic *divinities* as distinguished from the *Tatwoms* symbolised by the consonants. The consonants

allude to the *Deka* or body and the vowels to the *Dahi* or Jiva of the Mantras. This distinction between the vowels and the consonants in an Alphabet too is *natural* and not artificial. This scientific and phonetic difference is taken advantage of, for Mantric compositions. The *Virat* as we have seen is composed of all the Mantric letters of the Alphabet. *Manu* is Itihasically described as the son of Virat. Vide Bramha-Puranom.

विराजमसृजद्विष्णुः सोसृजत्पुरुषं विराट् ।

पुरुषं तं मनुं विद्यात्तस्य मन्वन्तरं स्मृतं ।

स वैराजः प्रजासर्गं ससर्ज पुरुषः प्रभुः ।

नारायणविसर्गस्य प्रजास्तस्याप्ययोनिजाः ॥

“Vishnu created Virat and he created Purusha called *Manu* to whom Manwantara belongs. *Manu* created the *Prejas*; and in this series of creation beginning with that of Vishnu, the *Prejas* are born *without mothers*. *Manu* son of Virat is said to be the creator of the *Prejas* which are invariably misinterpreted by our pseudo-pandits as human beings. But the *Prejas* are here assured to be born without mothers. The *Prejas* mentioned all over our religious literature undoubtedly refer to the very *Prejas* mentioned here. *Manu* meaning Mantra creates no man or beast, and the *Prejas* here allude only to the religious Mantras. प्रजा इति प्र-जा-इति श्रुतेः ।

प्रकर्षेण जाताः प्रजाः । Those that are *well* or religiously born are technically styled *Prejas* signifying Tatwoms and, not the foolish conceptions of materiality. Thus, the *Prejas*, *Manu*, *Virat* and *Vishnu* are of the same species. To explain any of them as *gross* creation is unadulterated

MISINTERPRETATION.

Classification in the Sootras.

The *Sootras* follow exactly the same arrangement noticed above. The first 4 *Sootras* explain the Mantric significance of the *vowels* and the remaining 10 of the *consonants*.

The Sootras pertaining to the vowels explain how and why the Nirguna Bramhan is transformed into Saguna for the benefit of inferior intellects so as to be useful for religious meditation. The 10 Sootroms dealing with the consonants specify the Tatwoms which are symbolised by the letters. The enumeration of the Tatwoms of course exhausts the divine bases of the whole cosmology of man. The usual number is 24 as we have often noticed before. Vide Varaha-Upanishad ;

चतुर्विंशति तत्त्वानि केचिदिच्छन्ति वादिनः ।

केचित् पञ्चविंशत्तत्त्वानि केचित् षण्णवतीति च ।

कर्मेन्द्रियाणि पञ्चैव वाक्पाण्यद्भ्यादयः क्रमात् ।

प्राणादयस्तु पञ्चैव पञ्चशब्दादयस्तथा ।

मनोबुद्धिरहंकारश्चित्तं चेति चतुष्टयं ।

चतुर्विंशति तत्त्वानि तानि ब्रह्मविदो विदुः ॥

"Tatwoms are classified by some Bramhavadins into 24, by others into 36 and even 96. 5 Gnana-Indrias ; 5 Karma Indrias ; 5 Tanmatras ; 5 Pranas ; Manas, Budhi, Ahomkara and Chitha make up 24."

The classification in the Sootras as already noticed is into 26. Some of the items enumerated fall under and are included in, some others. For instance, the 5 Maha-bhootas are included in the 5 Tanmatras. The 3 Gunas are included in Prekriti with which Chitha is identified. Purusha is the 25th Tatwom, and Siva denoted by the last ह represents the 26th Tatwom. They may be classified as follows according to the Sootras.

(१) ह य व र ट्-ल ण् । 5 Mahabhootas included in the
5 Tanmatras "

(२) अ म ङ ण न म् । Tanmatras. 5

(३) क्ख भ व्-घ ढ ध ष् । Karma-Indrias. 5

(४) ज व ग ङ द श् । Gnana Indrias. 5

(५) ख फ छ ठ थ-च ट त व् । 5 Pranas, Manas, Budhi

and Ahomkara.	...	8
(६) क प य् । Prekriti (including Chitha and the three Gunas) and Purusha.	...	2
(७) श प स र् । 3 Gunas included in Prekriti.	...	„
(८) ह ल् । Siva above the 25 Tatwoms.	...	1
<hr/>		
Total		26.

Now, who is responsible for having shamelessly reduced the sacred Sootras to meaningless mnemonics except the boasted Vyakarana-Sastri? He is unfortunately ever inclined to measure every unknown subject with his mere Vyakaranom. Will he understand now at least that his Sootroms are scientific and sacred? Without a clear knowledge of this fact his Vyakaranom would be mere grammar, and he does not deserve to be called a

SASTRI.

A. The first 4 Sootroms.

(१) अ इ उ ण् । (२) क लृक् । (३) ए ओ-ङ् । (४) ऐ औ च् ।

Before explaining the Sootras, verse 2 in the Kasika says thus :—

अत्र सर्वत्र सूत्रेषु अनुबन्धचतुर्दश ।

धात्वर्थ समुपादिष्टं पाणिन्यादीष्टसिद्धये ॥

“The *Iths* at the end of all the Sootras are intended as guides to Panini and others as *bases* or roots for words.”

This is an important grammatical point which grammarians should take serious notice of. The Upamanyu Vyakhyanom quotes authority for this, thus. अन्त्यवर्णजाः शब्दाः । प्रोक्तमिन्द्रेण-अन्त्यवर्णसमुद्भूता धात्वः परिकीर्तिताः । “Dhatoos are reckoned from the letters at the end.” Mantrically too this is significant. The base of every Mantric letter should be traced to its Para form, otherwise it cannot be recognised as Mantric.

Sootrom 1-अ-इ-उ.ण् ।

Verse 3 in the Kasika explains this as follows :—

अकारो ब्रह्मरूपस्याभिर्गुणः सर्ववस्तुषु ।

चित्कलामिं समाश्रित्य जगद्रूप उणीश्वरः ॥

“अ denotes Nirguna Bramhan everywhere. ई denotes the Ohit-kala by whose combination the Jegat उ is produced.” This is undoubtedly a highly technical explanation regarding *Mantric* letters which our learned Pandits have never heard of. The following from the Vyakhyanom will clear all doubts. अः परमशिवो निर्गुणः । इ मायामाश्रित्य उः व्यापकः । ण् आसीत् । सर्ववस्तुषु परापश्यन्तीमध्यमावैखरीदिपु । Jegat is here clearly explained as referring to the 4 stages of Mantric letters named परा पश्यन्ती मध्यमा वैखरी. There is no gross creation of any material Universe explained in the sacred Sootras, although that *alone* is the interpretation of the contents of every sacred text by our blessed Pandits. Siva is Nirguna and the combination of Sakti makes Saguna. The Sootrom distinctly says, अ is Siva, ई is Sakti, and both combined is उ Saguna. Vide रुद्रहृदयोपनिषत् ।

उमाशङ्करयोर्योगः स योगो विष्णुरुच्यते ॥

“The combination of Uma and Sankara is known as Vishnu.” उ represents Vishnu. Note the words Hara and Hari. Hara+ई=Hari. But what is this Sakti after all ? It is nothing but the purified *Budhi* of man which clearly perceives the whole cosmology as the manifestation of Siva Himself.

यथाभातेन रूपेण शिव एतेति या मतिः ।

सा शिवा परमा संवित् नेतरा नहि संशयः ॥

To purify completely one's own Budhi is the object of Saguna worship. The use of Mantras is exactly for the same purpose. Siva is always *Nirguna* and the Saguna con-

ception is simply for the use of man whose Budhi is not purified. This fact itself is particularly explained in the subsequent Sootras.

Sootrom 2. ऋ लृ क् ॥

Vide Kasika, 10, 11, 12.

ऋलृक् महेश्वरो मायां मनोवृत्तिमदर्शयत् ।

चन्द्रचन्द्रिकयोर्यद्वयथा वागर्थयोरपि ।

स्वेच्छया स्वस्य चिच्छक्तौ विश्वमुन्मीलयत्यसौ ॥

"ऋ Maheswara displayed लृ His Maaya or Mano-vriti. He exhibits *Viswom* of his own accord in his own Chit-Sakti. Like Vak and Artha and moon-light and moon, Sakti and Siva are also not separate from each other."

व्याख्यानं । ऋ महेश्वरः । लृ मायाख्यां मनोवृत्तिं । क् अदर्शयत् । ऋतं सत्यं परं ब्रह्म इति श्रुतिः प्रमाणं । ऋलृ वर्णौ यथातादात्म्यमापन्नौ तथेत्यर्थः ॥

Viswom and *Jegat* as used in the verses of the *Kasika* denote only the *Tatwoms*, the divine *bases* of the gross conceptions of man. *Eswara's* *Maaya* and *Manovriti* here denote complete *Gnana*, *Veda* or *Vak*. ऋ and लृ are grammatically treated as identical. Similarly, *Sakti* is here treated as not different from *Siva*. This Sootrom is thus a warning against misunderstanding the *Saguna* as different from the *Nirguna*. *Sakti* is always *inherent* in *Siva*. This philosophical fact is further explained in the next two Sootroms.

Sootrom 3. ए ओ ङ ।

Vide verse 13 of *Kasika*.

एओङ्मायेश्वरात्मैक्यविज्ञानं सर्ववस्तुषु ।

साक्षित्वात्सर्वभूतानां स एक इति निश्चितं ॥

"In all the 4 stages, *Para*, *Pasyanti*, *Madhyama* and *Vykhari* (सर्ववस्तुषु), *Maaya* and *Eswara* are identical with *Atma*; *Atma* being the *Sakshi* or witness of every thing is certainly single."

This Sootrom is intended for removing all misconceptions against the *Unity of Bramhan*. The *Vyakhyanom* renders the matter extremely clear. It says:—जन्मजनकत्वं च स्त्रैवतत्त द्रूणेण विवर्तनादिति नाद्वैतहानिः । The development from Nirguna Bramhan to *Sakti* as well as to *Viswom* is said to be, mere *Vivarta* or *Adhyaropa*; and therefore the *Unity of Bramhan* is not disturbed. This clearly proves that all the *Saguna* descriptions of Bramhan are intended for the religious advancement of the inferior intellects. The technicality in the Sootrom is further explained thus:—अ+इ=ए । अ+उ=ओ । ए thus represents Bramhan combined with *Sakti* or the technical *Samvit*. This is known as ज्ञानरूपः-प्रज्ञानात्मा । प्रज्ञानं ब्रह्मेति । Similarly ओ represents Bramhan combined with *Viswom* or *Tatwome*. The *Vyakhyanom* says; ओ-प्रणवरूपेण सगुणनिर्गुणयो रैक्यबोधेन द्वैतनिरासोऽध्वनितः । The *Prenava* ओ which is अ+उ referring to the knowledge of *Viswom* or the *Tatwoms* virtually alludes to the *Nirguna Bramhan* itself. The Sootrom thus definitely points out that ए and ओ both allude only to the *Nirguna Bramhan*. ए and ओ are only thus two different *aspects* of the same Bramhan. Both of these *Saguna* forms are intended for the religious use of man whose *Budhi* has not yet experienced the *Unity of Bramhan*. ई in the Sootrom means desire or wish, सोऽकामयत् । इति श्रुतेः । The *Saguna* forms namely ए and ओ are attributed to the *divine desire* to enlighten the inferior intellects. Again, the *Vyakhyanom* says:—

सनकदक्षिणामूर्तिसंवादे महावाक्यविवरणे-श्लोकाः ।

शृणु त्वं सावधानेन चतुर्णामपि साम्यता ।

वेदानां च महाभाग त्वत्पञ्चाणामिहोच्यते ।

ब्रह्मशब्देन यद्वस्तु तत्प्रज्ञानमुदीरितं ।

प्रज्ञानं ब्रह्म यस्माद्धि तस्मात्ब्रह्मास्यहं ततः ।

तत्रह्य सर्वसाक्षित्वात्तत्त्वमस्येव तत्त्वतः ।

अन्यत्त्वारणार्थाय ह्ययमात्मेत्यथर्वणी ॥

"The term Bramhan in the four stages namely Para, Pas-yanti, Madhyama and Vykhari as well as in the four Vedas refers to one and the same fact known as Pregnanom. Therefore Pregnanom is Bramhan and I am that Bramhan. The Bramhan which is the universal Sakshi represents in fact, the Maha-vakya तत्त्वमसि. To prevent the misinterpretation of this truth the Atharva Sruti particularly declares अयमात्मा. This is verily the Atma."

The Unity of Bramhan is constantly assured in all our Sastras lest the pseudo-pandit may misinterpret it. The Sootrom under reference does the same. The sectarian Dwytisms of modern origin could be defended, if at all, only as *Adhyaropas* in the interest of inferior intellects. Surely the sacred Sootras are older than the absurd Sectarianisms. The unworthy attempt too often found among sectarian Hindus to condemn *Advytism*, is a clear proof of their religious, philosophical and intellectual

POVERTY.

Sootrom 4. ऐ औ च्.

Vide verse I4 of Kasika.

ऐऔच् ब्रह्मरूपस्सन् जगत्स्वान्तर्गतं ततः ।

इच्छया विस्तराकर्तुमाविरासीत् कृपानिधिः ॥

ऐ and औ both virtually represent Bramhan only. The all-merciful Being *desired* to evolve the divine Jegat which is contained within itself."

The divine *Jegat* here, of course refers only to the sacred Tatwoms. Vyakhyanom says:—आ+ए=ऐ । ए denoting Pregnana-atma is displayed in an expanded form. Similarly, आ+ओ=औ । ओ representing Prenava is expanded as its Jegat consisting of the sacred Tatwoms.

प्रणवेन जगद्व्याप्तं मायायामवतिष्ठते । इति ज्ञानोत्तमे ।

"The Prenava Jegat is expanded, and it remains in Maaya." This plainly means that the sacred Tatwoms belong to the sphere of Satwic Maaya, Sakti or Gnana. This is as usual, likely to be misinterpreted at once by the pseudo-Pandit as referring to this *material universe* (Jaget) and its ephemeral character (Maaya) as unphilosophically explained away by the illiterate. The Jaget in the Sootroms alludes to nothing but the sacred Tatwoms. *Maaya* similarly denotes only true Gnana, the divine Sakti known as Satwic Maaya, the technical equilibrium of the three subtle Gunas, Satwa, Reja and Tama. The Vyakhyanom further says:—अत्र ह्रस्वदीर्घप्रभेदाः चतुर्दशस्वराणामेव संकीर्तनं चतुर्दशभुवनं चतुर्दशचक्रं चतुर्दशप्रकाराणामिति निष्कर्षः ।

"It is *peremptorily* required to be understood here, that the 14 Swaras including the long and the short, are *alone* described everywhere as the 14 Bhuvanas and the 14 Chakras." All the historical and geographical interpretations now foolishly prevailing on every religious subject, owing to the disgraceful indifference of the educated classes, are here pitilessly

V E T O E D .

The Vyakhyanom further explains thus:—

एवं तत्त्वसमुदायानां त्रयोदशवर्णात् शिवादिप्रकृत्यन्तानामुद्भवः ।
प्रकृतिपुरुषविवेकः उत्तरत्र कथ्यते । अस्मिन् सूत्रे उपसंहारत्वेन पठ्यते ।
शिवगौरीसंवादे महामन्त्रतत्त्वप्रकाशिन्यां । श्लो ।

तत्त्वमन्त्रं महेशानि समं रूपं त्वमेव हि ।

चतुर्दशात्मकं चक्रं स्वरचक्रमितीरितं ।

त्रयोदशात्मकं तुर्यमावयोर्मन्त्रमविवेके ।

उच्छ्वसनकाले विन्द्वात्मा तस्मादक्षरसंभवः ।

विन्दुस्फोटनमात्रेण वर्णानां च समुद्भवः ।

तस्मादाकाशमुख्यानि भूतानि समजायत ।

विन्दुः श्रीचक्रराजस्य परब्रह्मात्मकं त्विति ।

चतुर्दशात्मकं पञ्चाच्चक्राकारेण संभवः ।

उत्पन्नमुवनान्यत्र चतुर्दश चतुर्दश ॥

The above contains the gist of the whole of our religious philosophy, and it is impossible to explain it by a mere translation, especially as every term technically used is systematically misinterpreted at present by our blessed Pandits without the least idea of the scientific subject. What is actually relevant here may alone be pointed out at this juncture.

(a) The text deals only with the Tatwoms and their Mantras. The Tatwoms are everywhere defined as the *divine bases* of all that is included in human cosmology. There is not a word about *gross* conceptions as invariably misinterpreted.

(b) The first 4 Sootroms containing 13 letters including the Iths are said to explain the origin of the Higher Tatwoms from Siva to Prekriti. तत्त्वसमुदायानां त्रयोदशवर्णात् शिवादिप्रकृ

त्यन्तानामुद्भवः । This refers to the *evolution* from Nirguna Bramhan to its own Sakti, and from Sakti to the Tatwoms. We have already noticed these facts in explaining the 4 Sootroms. All the *apparent* changes from Nirguna to Saguna have been clearly and distinctly explained as mere *religious Adhyaropas*, by the 4 Sootroms themselves. The *general principles* of religious philosophy to start with, have thus been enunciated in the first 4 Sootroms. No one can now question the *Unity* of Bramhan or of its *Nirguna* character. These are verily the objects of the first 4 Sootroms. Further subdivisions into *Purusha* and *Prekriti* for the *practical* religious use of man are detailed in the remaining 10 Sootroms dealing with *consonants*. प्रकृतिपुरुषादिवेकः उत्तरत्र कथ्यते । The Sootrom under reference ऐ औ च् । thus indicates all the *general principles* enunciated in the first four Sootroms on *Swaras*. In

fact, it sums up all of them by itself. अस्मिन् सूत्रे उपसंहारत्वेन पठ्यते । The Mantric importance of vowels over consonants is philosophically established here. The modern Pandit's indifferent and senseless interpretation of the highly philosophical Sootroms as mere arbitrary mnemonics for his grammar, pitifully exposes his complete.

DEGENERATION.

(c) The verses quoted in the Vyakhyanam mean the following. Siva is Nirguna and formless. His form for religious meditation is *Tatwa-mantra* which is the true form of Mahesani. The Chakra consisting of 14 Swaras is known as *Svara-chakram*. This philosophical fact is again more clearly explained thus. The *Gnana* of what is explained by the 13 letters of the first four Sootroms is referred to in the Mantra of Ambika, and the *Gnana* beyond is *Turiya* or what is denoted by the Mantra of Siva. When the *Gnana* conveyed by the four Sootroms is developed, it becomes the *Gnana* of *Bindu*. From *bindu*, *Akshara* originates. We must here clearly understand what is meant by *Bindu* and *Akshara* before we proceed further,

बिन्दुमेहेश्वरो ज्ञेयः तिरोभावउदाहृतः ।

Bindu denotes Maheswara, signifying the complete annihilation of the foolish material conceptions of man, by the theoretical *Gnana* of the philosophy contained in the first four Sootroms. *Bindu* geometrically is a cipher or *Poojyam* which in Sanskrit means also *worshipful*. *Bindu* is thus certainly the *Tatwa-mantra* of Siva which is generally added to Mantric letters at the end; such as लं वं षं &c. The *Gnana* of the importance of *Bindu* gives rise to the *Gnana* of *Akshara* or *Kootestha* representing the *Jivatma* or Individual Soul.

क्षरस्सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

When this *Bindu* breaks asunder or is developed, the technical *Varnas* originate.

बिन्दुस्फोटनमात्रेण वर्णानां च समुद्भवः ॥

Varnas here refer to the Mantric letters denoting the sacred Tatwoms. The specification of their origin from Bindu undoubtedly denotes that, until man purifies his Budhi and clearly understands the fact that all else than Nirguna Bramhan is mere Adhyaropa as pointed out in the first four Sootroms, he could not grasp the technical significance of the Mantric letters denoting the Tatwoms which are explained in the subsequent 10 Sootroms. Now, in plain language what could be the real nature of the letters here said to have originated from Bindu? Surely, the letters in their *Para-form* are alone alluded to. Similarly the *Maha-bhootas* which are the subtle divine bases of the gross elements as experienced by man, are said to have originated from the same Bindu.

तस्मादाकाशमुल्यानि भूतानि समजायत ॥

This divine Bindu in the Sri-Chakra is said to represent the Para-Bramhan itself.

बिन्दुः श्रीचक्रराजस्य परब्रह्मात्मकं त्विति ॥

The 14 Bhuvanas and the 14 Chakras are said to be only *subsequent* productions from this sacred Bindu.

चतुर्दशात्मकं पश्चात् चक्राकारेण संभवः ।

उत्पन्नभुवनान्यत्र चतुर्दश चतुर्दश ॥

The Varnas, Bhuvanas and Chakras which have originated from the same Bindu, are extremely *subtle* being the divine bases of all the gross conceptions in human cosmology. Among themselves, they represent only different aspects of the same matter. They therefore *mutually* represent one another. A Varna could very well exactly represent a Bhuvana or a Chakra. All of them in their *basic forms* denote only Bindu and nothing else. This indeed is the technical gist of the Mantra and Tantra Sastras. It is here where Justice Woodroffe and his Munshi-pandits floundered. If this is not plainly understood, everything would appear as utter

CONFUSION.

B. The 10 Sootroms on Consonants.

The Mantric importance of vowels over consonants has been already noticed. The consonants by themselves are pronounced only as क ख ग &c. In their ordinary pronunciation as क ख ग &c., the vowel अ is added at the end. *Mantrically* they should therefore be understooped as associated with Nirguna Bramhan represented by अ.

Sootroms 5 and 6. ह य व र ऌ ऌ ण् ।

Vide Kasika verses 15, 16 and 17.

भूतमञ्चकमेतस्माद्वयवरणमहेश्वरात् ।

व्योमवाय्वुवह्वयाद्यभूतान्यासीत्स एव हि ।

हकाराद्व्योमसंज्ञं च यकाराद्वायुसंज्ञितः ।

वकाराज्जलसंज्ञश्च रेफोमिरिति शैववाक् ।

आधारभूतं भूतानामन्नादीनां च कारणं ।

अन्नाद्रेतस्ततो जीवः कारणत्वाल्लणीरिति ॥

"From Maheswara who is Atma itself, the five Mahabhootas originated which represent Maheswara Himself. From ह originated what is symbolised by Akasa; from य originated the symbol Vayu; from व Jala; from र Vanhi, in accordance with the command of Siva. Prithivi originating from ऌ is the basis of all the Bhootas and is the source of Anna. Anna is the source of Reta which is the source of Jiva. On account of so much importance, Prithivi is mentioned by a separate Sootrom ऌ ऌ ण्."

There are 4 terms here which would suddenly attract the eyes of our pseudo-pandits, leaving everything else; namely: Prithivi, Anna, Reta and Jiva. We shall notice them later on. First of all, we are here dealing only with Tatwoms which

are always *subtle* and never gross. The five Sookshma Bhootas mentioned here as Tatwoms are undoubtedly *subtle*. They are said to have originated from Maheswara who is assured to be Atma itself. The 5 Sookshma-bhootas themselves are assured to be himself, स एव हि । But where did the letters ह य व र ल mentioned in the two Sootroms originate from? The Sookshma-bhootas are clearly stated as having originated from these very letters, but *not* the letters from them. हकाराद्योमसंज्ञं च &c. । Surely, these letters must therefore be *more subtle* and more important than the 5 Sookshma-bhootas. The Sookshma-bhootas originate only *through* the letters *belonging* to Maheswara Himself. The indigenous Pandits and alien critics are here brought face to face with an inextricable puzzle. It is also too late to deceive the discerning public. How could letters produce Sookshma or Sthoola Bhootas? This is the most vital question at issue. The letters specified above are *not* the symbols of Maha-bhootas but just the reverse. All the unworthy attempts to foist whimsical and untechnical elucidations on any earnest Hindu are here entirely

DOOMED.

The origin of Mantric letters.

Akshara and Varnas are said to originate from Bindu.

उच्छूनकाले बिन्दात्मा तस्मादक्षरसंभवः ।

बिन्दुस्फोटनमात्रेण वर्णानां च समुद्भवः ॥

Again, Bindu signifies Maheswara and Tirobhava.

बिन्दुर्भैश्वरो ज्ञेयः तिरोभाव उदाहृतः ॥

All the technical terms used here have been explained several times before. The Mantric Varnas referred to here, could by no means be misinterpreted as written or unwritten letters of an Alphabet. It is surely the Para form of the specified letters that is meant to be understood here. The

knowledge of Bindu denotes the *theoretical knowledge* that the gross conceptions of one's own cosmology are but the results of the manifestations of their divine bases called Tatwoms. Until this important piece of philosophy is earnestly studied and carefully understood, the sacred Tatwoms and the divine Varnas from which they are said to originate, could never be grasped.

का बुद्धिः कोयमाभासः कोवात्मात्र जगत्कथं ।

इत्यनिर्णयतो मोहः सोयं संसार इष्यते ॥

The divine Sootrons of the holy Vyakaranom are not meant for the illiterate and the ignorant nor for the Gnani who has perceived the Atma.

अत्यन्तमज्ञो नो तज्ञो सोऽस्मिन् शास्त्रेऽधिकारवान् ॥

योगवासिष्ठं ॥

The Prithivi-Tatwom.

What is this Prithivi-Tatwom alluded to by लृण् and explained as an important one? Vide Bhagavatam, III, 26, verses 44 and 46.

गन्धमात्रमभूत्तस्मात्पृथ्वी घ्राणस्तु गन्धगः ।

भावनं ब्रह्मणः स्थानं धारणं सद्विशेषणं ।

सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणं ॥

"From the Resa-Tatwom, Gendha-Tatwom originated. The Ghrana-indria is directed by it. The characteristics of Prithivi are meditation and Dharana. It is the seat of Bramha and is the specification of Sat the quality of Bramhan. मूलसायां । It is the source of all the Satwic Gunas (not Rajasic or Tamasic)."

Surely, not a particle of the above definition of Prithivi could be attributed to this material Earth or to any other nonsense offered as the meaning of Prithivi here by our modern Pandits. Vide Varaha-Puranom.

अव्यक्तपृथिवीपद्मं मेरुस्तस्य च कर्णिका ।

तत्तस्य लोकपद्मस्य विस्तरं सिद्धभाषितम् ॥

"The lotus Prithivi is *Avyakta* or unmanifested and its pericarp is Meru. All the descriptions about it are furnished only by Sidhas."

Meru is thus defined in the Bhavishya-puranom.

सर्वदेवमयश्चायं मेरुर्व्योम इति स्मृतः ।

तथा वेदमयश्चापि पठ्यते नात्र संशयः ।

शृंगाणि चतुरो वेदाः पूर्वशृंगादयो विदुः ॥

"Meru which is Akasa, is in the form of all the Devas and all the Vedas. Its peaks in the 4 quarters are the 4 Vedas."

The above definitions of the *Avyakta* Prithivi and of the Meru in its centre, are enough to reject without fear or doubt all the prevailing unscientific interpretations. Prithivi has however been noticed in the *Kasika* as the basis of the remaining 4 *Sookshma-bhootas*, and as the source of *Anna*, *Reta* and *Jiva*.

आधारभूतं भूतानां अन्नादीनां च कारणं ।

अन्नाद्देतः ततो जीवः कारणत्वाल्लणीरितम् ॥

Anna here means *Avyaktom* itself. It is through the Prithivi-Tatwom that the knowledge of *Avyakta* which is the very form of *Sakti*, has to be secured. *Reta* meaning essence denotes *Bramhan* itself. The knowledge of *Reta* has to be obtained through the knowledge of *Anna*. The knowledge of *Jiva* (त्वं or अहं) could be secured only after understanding both *Anna* and *Reta*. The *Avyakta* Prithivi is thus the *Sastra-bhoomi* which is the basis of all the religious knowledge. The true *Jiva* or Individual Soul is *Kootestha* or *Akshara*. This *Akshara* could be known only when everything else is known as *Kshera* or ephemeral.

क्षरस्त्वर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

Every educated Hindu ought now to feel ashamed of the modern Pandit's interpretation of Anna and Beta as food and semen which is nothing short of irreligious

VULGARITY.

The philosophy of Mantric letters.

We have constantly noticed that the two logical processes named Adhyaropa and Apavada are employed for explaining that all the *gross* conceptions of human cosmology are but misconceptions called *Vivarta* and that they are in reality only the manifestations of the single Nirguna Bramhan.

अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते ।

शिष्याणां बोधसिद्ध्यर्थं तत्त्वज्ञैः कल्पितः क्रमः ॥

All the material conceptions of man are ordinarily traced to the play of gross elements without any philosophical enquiry. The *perceiving agent* which is the most important factor is invariably left out of account. The greatest scientists of the day who deal with the subtle forces of electricity, gravity &c. have not gone an inch beyond the sphere of gross matter. The *origin* of these forces are not ascertained or known as yet. Their direct relation to the *Budhi* of man which discovers and works them up, is seldom thought of. Could electricity exist without man? Philosophically, what is electricity? It is an unknown something; say X understood as a particular kind of force or energy by the Budhi of man. Electricity is therefore X+Budhi. Neither X nor Budhi by itself could constitute Electricity. Thus the material sciences have not virtually discovered the *ultimate* basis of anything; and they could not. This is a warning to the mere scientist and a piece of useful information for the satisfaction of our religious readers. Material sciences could never over-ride our most philosophical and scientific religion. Our religion humble as it is, boldly begins exactly where the boasted material sciences are forced to *end*. The whole of our religious literature

which is in reality philosophical every bit, is the tangible proof of this serious fact, though it might discomfit and discomfort every variety of Western critic. The highest value of the oldest Hindu Philosophy is by all means

INDISPUTABLE.

Philosophically, the 5 gross elements are traced to their respective subtle bases known as Sookshma or Maha Bhootas. Vide Panchadesi ;

तमःप्रधानप्रकृतेः तद्भोगायेश्वराज्ञया ।

वियत्पवनतेजोबुधो भूतानि जज्ञिरे ।

तद्भोगाय पुनर्भोग्यभोगायतनजन्मने ।

पञ्चीकरोति भगवान् प्रत्येकं वियदादिकं ।

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।

स्वस्वेतरद्वितीयांशैः योजनात्पञ्च पञ्च ते ॥

“Under the command of Esvara, the 5 Sookshma-bhootas named Akasa, Vayu, Tejas, Ap and Prithivi originated from the *Tamasic* portion of Prekriti to provide for its enjoyment. Again, for the purpose of providing enjoyment and objects of enjoyment, the Lord quintuplicated each Sookshma Bhoota separately. Each of them is first divided into two halves, and one of the halves is again divided into 4 equal parts, each such part being added to the halves of the remaining 4 Sookshma-bhootas. This is called *Panchikaranam*.”

The *quintuplication* produces gross or Sthoola-bhootas. Each Sthoola-bhoota say, Akasa for instance contains, Sookshma Akasa

		$\frac{1}{2}$
Sookshma Vayu	...	$\frac{1}{8}$
Do Tejas	...	$\frac{1}{8}$
Do Ap	...	$\frac{1}{8}$
Do Prithivi	...	$\frac{1}{8}$
Sthoola Akasa	...	1

Similarly, for the composition of the remaining four also. Surely, all this is at once absurd and unscientific to the Western critic. Our learned Pandit of course has become cosmopolitan in his views. To him Sookshma or Maha Bhootas themselves denote only the *gross* elements. It is sinful to worry him with anything sensible in these days. The alien critic however is capable of understanding too much. All seems yellow to the jaundiced eye. Why not look at the quintuplication of the Sookshma-bhootas in the required manner? Could an illiterate boor all at once understand what is electricity? He is sure to condemn it as mere Jugglery. How do Western condemnations differ? Each gross element is here said to be made up of parts of the 5 subtle elements. Thus in reality there is no gross element; all is subtle. The subtle elements are philosophically explained as originating from the Tamasic Prekriti-or *ignorance*.

तमःप्रधानप्रकृतेः तद्भोगयेश्वराज्ञया ॥

This refers to the *Vasanas* of man himself which produce an illusory cosmos for him. The effects of ignorant Vasanas create all that is included in one's own Samsara. The ingenious quintuplication vividly explains the confusion of ideas in the ordinary man. The 5 gross elements are directly related to the 5 senses. Man's inability to use a single sense without being associated with the remaining 4, even for a single moment, is alluded to in the quintuplication. No one has ever perceived the Sookshma Akasa which is devoid of dimensions, light and darkness. In the idea of gross Akasa, all the senses play their part, and hence philosophically described as quintuplicated. No law of material science is applicable here. In fact, the very existence of a gross Akasa as unphilosophically conceived even by the scientist is denied and

DISPROVED.

We must now return to our subject. The subtle *Tanmatras* namely, Sabda, Sparsa, Roopa, Rasa and Gendha are still higher philosophical conceptions than even the Sookshma-bhootas. They contain each a single and distinct *Guna*.

तस्मिन् तस्मिन् तन्मात्रा तेन तन्मात्रता स्मृता ॥

Sabda the Guna of Sookshma-Akasa is the highest philosophical basis of everything else. This technical *Sabda* is too subtle to be understood at once. It could not mean mere *sound*, as sound is not subtle. *Sabda* in our religious literature, technically represents the inconceivable divine *Sakti* which produces the *cognition* of sounds as well as of all other sensations, emotions, feelings &c. This is the sum and substance of the religious philosophy underlying the Mantra and Tantra Sastras. A clear knowledge of this *Sabda-Sakti* will lead to the knowledge of Bramhan to whom this *Sakti* belongs.

Sabda-Sakti and Mantric letters.

Man has the special privilege of communicating thoughts to each other by means of a language. Its value however varies according to the quality of the thoughts so communicated. Again, a language is formed by the combination of varying sounds. The Sanskrit Alphabet containing 51 letters is capable of representing every variety of sounds by the combination of its letters. These facts are taken advantage of for the development of religious knowledge. Unlike every other language and every other religious creed in the world, Sanskrit language and Hindu religion made special use of the god-given privilege of a language to man, in approaching that Almighty Being Himself. That words can *express* one's thoughts and communicate them to others, and that similarly through words one can *receive* thoughts from others are plain facts which do not demand proof. Much however depends upon the development of a language to enable it to express high philosophical ideas clearly and distinctly. That Sanskrit is a perfect language for this purpose is indisputable. The highest thoughts pertaining to the glories of Bramhan, are expressed as far as words can go, in the sacred Vedas (Gnana-sastras). The Vedas alone are therefore religiously recognised as *Vak* (word). वाग्वैवेदः । इति श्रुते । Every letter used in the Vedas is thus Mantrically consecrated on account of its

religious use. That the philosophical descriptions and explanations furnished in our religious literature regarding the nature of Bramhan, contribute to religious knowledge, could on no account be denied. The Vak or words of the Vedas which serve as the most effective means of conveying such thoughts are therefore venerated as the holy *thoughts* themselves. Every letter in these holy words is most ingeniously consecrated by the wise application of religious philosophy. The origin of the sound which each letter denotes is scientifically traced to its divine basis. From Vykhari it is traced to Madhyama, from Madhyama to Pasyanti and from Pasyanti to Para as we have noticed several times before. The Mantras and the letters constituting them form part of the Vedas themselves. They are thus primarily holy since they convey holy *thoughts* which save man from the bondage of Samsara.

मनत्राणवर्धित्वात् मन्त्रमित्यभिधीयते ॥

Again, the process of tracing the origin of every Mantric letter to Para renders the Mantric letters *doubly* sacred. The 51 letters of the Sanskrit Alphabet being *perfect* from every point of view, and *complete* for the purpose of representing every imaginable sound, it is reckoned as the instrument for expressing all the thoughts contained in the whole cosmology of man. The Para forms of the 51 letters are therefore Mantrically symbolised as the all-powerful *body* of the bodiless Es-wara for the use of religious meditation. This holy body is known as the *Sabda-Sakti* under reference.

तत्त्वमन्त्रं महेशानि सम रूपं त्वमेव हि ॥

The Mantric Alphabet of the Hindu is thus the product of skilful application of philosophy to the blessed faculty of speech specially reserved for mankind. It undoubtedly exhibits the height of civilization and religious advancement actually attained. The sanctity, the dignity and the utility of the Mantric Alphabet in Sanskrit are, in spite of ignorant and prejudiced Western critics, now unimpeachably

ESTABLISHED

We have now only to understand the relation between the Mantric letters and the sacred Tatwoms said to have originated *from* them.

Mantric letters and Tatwoms.

There is a good deal of scientific technicalities in the Mantra-sastras which should be studied separately by those who wish to secure special knowledge. We are here concerned only with the Tatwoms originating *from* the Mantric letters. The Tatwoms of course refer to the *divine bases* of the cosmological conceptions of man. Their technical significance should not be forgotten or misunderstood in the least in this connection. The Indria-Tatwom say for instance of *sight*, represents the divine Sakti which supplies the power to *all* the living creatures, to experience the sensation of sight. It *does not* refer to the *sense* of sight as it exists in each man, or to the *object* perceived. Every sacred Tatwom is therefore *universal* in its character and extent. To all the reputed Sanskritists of the West without a single exception, this technical meaning of a Tatwom, is up to date completely

UNKNOWN.

These Tatwoms as the divine bases however imply that the illusory conceptions in man, of gross materiality have not entirely vanished. The existence of Tatwoms continues only till man transcends the sphere of the illusory cosmos. The knowledge of the Tatwoms by all means, is a philosophical and religious advancement. At this stage, man's *Manas* perceives his old gross cosmology, consisting of innumerable items, as reduced to a limited number of divine glories known as Tatwoms. Philosophically, this is a much *lower* stage than that of the meditation of the *Para* form of the divine Sakti. It is therefore technically known as *Pasyanti*, where man's *Manas* though purified to a great extent, still remains prominent. In the *Para* stage, it is completely subdued. The *Para* form in fact, is Sabda-Bramhan itself, whereas in *Pasyanti*,

its glories called Tatwoms are alone perceived. Less philosophical and more gross is the Mantric meditation styled *Madhyama* wherein Chakras and Bhuvanas drawn in geometrical shapes, are used for meditation, along with an *inaudible* utterance of the Mantra. *Vykhari* is still less philosophical and grosser. It refers to the meditation, through the Mantra uttered audibly, of Eswara as the Lord of the gross cosmos unphilosophically conceived. Such a low use of Mantric meditation is criticised in the Sruti itself. तस्माद्यदाचोऽनासं तन्मनुष्या

उपजीवन्तीति । “Foolish men make use of *Vykhari* meditation alone which is *incomplete*.” There is no doubt that the four stages now noticed allude only to the *meditation* of the religious *thoughts* conveyed by the Mantra used. To apply them to anything and everything a man speaks about, would be simply absurd and unwarranted. We must here clearly understand the object of providing four stages of meditation for one and the same Mantra. The *Vykhari* form of meditation is the lowest and is therefore intended for the poorest intellect. The Sruti itself does not seem to appreciate it much. The *Madhyama* form of meditation of the same Mantra with drawings and images of Chakras and Bhuvanas for help, is a little higher process. The present enquiry refers to the two higher ones namely, *Pasyanti* and *Para*. *Para* as repeatedly noticed refers to the *Sabda-sakti* of *Sabda-Bramhan*. Why the word *Sabda* is persistently used all over here and what it technically signifies should be carefully observed lest there be confusion. *Sabda* here does not denote sound but refers only to *Vak* meaning *Veda-mantra*. *Sabda-Bramhan* thus represents the *Saguna-Bramhan* described by the Mantra ; and *Sabda-sakti* represents the *Sakti* of *Saguna-Bramhan*. Both of them are explained everywhere as beyond the sphere of *Pasyanti* where *Manas* itself is absent. The *Para* or *Sabda-Sakti* thus denotes the very basis of Mantric *thoughts* conveyed by the Mantric letters. *Pasyanti* denotes the same *Sakti* that bestows the knowledge of the Tatwoms as the philosophical bases of human cosmology. The Tatwoms are therefore technically described as having originated from the *Bija-aksharas* or

Para forms of Mantric letters: The Mantra-Sastra undoubtedly deals with a highly technical subject, and it could not therefore be held responsible for the critic's intellectual

W E A K N E S S .

Sootrom 7. अ म ङ ण न म् ।

Vide Kasika, verse 18.

शब्दस्पर्शौ रूपरसगन्धाश्च अ म ङ ण न म् ।

व्योमादीनां गुणा ह्येते जानीयात्सर्ववस्तुषु ॥

"Sabda, Sparsa, Roopa, Rasa and Gendha which are the Gunas of the 5 Maha-bhootas are denoted by the letters अ म ङ ण न respectively in the 4 stages of Mantras namely Para, Pasyanti, Madhyama and Vykhari (सर्ववस्तुषु)'"

These are called *Tanmatras* from which the five Maha-bhootas are said to originate; and these are here said to originate from the Para forms of the specified letters which form part of the body of Esvara. Vide Vyakhyanam, ततः पृथिव्या दीनां कारणत्वेन स्थितानां तन्मात्राणां उत्पत्तिक्रममाह । सर्वरूपपुरुषस्य सर्वे गुणाः अमवन्ननुनासिका इत्यर्थः ॥ The conceptions of Tanmatras are thus higher than those of the Maha-bhootas. Philosophically, they represent the ultimate bases of all the gross conceptions of man.

Sootroms 8 & 9. झ भ ञ् । घ ढ ध ष् ।

Vide Kasika, Verses 19 & 20.

वाक्पाणि च झमञ्जालीद्विराडूपचिदात्मनः ।

सर्वजन्तुषु विज्ञेयं स्थावरादौ न विद्यते ।

वर्गाणां तुर्यवर्णा ये कर्मेन्द्रियमया हि ते ।

घ ढ ध ष् सर्वभूतानां पादपायू उपस्थकः ।

कर्मेन्द्रियगणा ह्येते जाता हि परमार्थतः ॥

"From ई and य originated Vak and Pani (organs of speech and hand) of Virat the *Ohidatma*. These two Indrias are found in all the living creatures but are not found in the immovables. The fourth letters of the first 5 Vargas refer to the five Karma-Indrias. Feet and the excreting and generating organs of Virat originated from ए ऌ ड. These 5 letters are the divine bases of the 5 Karma-Indrias of all the living beings."

The philosophical conceptions specially intended to be conveyed by the Vedic Mantras, for the purpose of religious meditation of different grades, are here clearly pointed out.

(1) The body of Sabda-Bramhan is said to be composed of the Para forms of the 51 Mantric letters.

(2) The body of Virat is composed of Tatwoms which are said to have originated from the above Para forms of the 51 Mantric letters.

(3) The Tatwoms constituting the body of Virat are the divine bases of all that belongs to human cosmology.

The meditation of the Tatwoms is the *Pasyanti* form of meditation. In the Para form of meditation, even the Tatwoms should be traced to the Para forms of Mantric letters which constitute the body of Sabda-Bramhan which is Para-Sakti itself. मम रूपं त्वमेव हि ।

Having now scrutinized the first 9 Sootroms, let us distinctly notice, for our own satisfaction the facts so far established against the ignorant and prejudiced Western criticisms pertaining to the sacred contents of Vedic Mantras and the origin of the Sanskrit Alphabet.

(1) The Vedic Mantras contain and contain only highly philosophical instructions which lead to the knowledge of the *Unity of Bramhan*. All the Western criticisms about *Polytheism* and worship of *Nature* are now proved to be foolish and false.

(2) The 4 stages of Mantric meditation noticed above also prove that in all of them, nothing but high philosophy which is yet unknown to the West, is applied. The barbarous

Vedic period and the later *Upanishadic period* arrogantly made out by Western prejudice and ignorance, are now thrown to the winds.

(3) The existence and consecration of the 51 letters of the Sanskrit Alphabet are shown to belong to the so-called *Vedic age* itself whatever that might mean.

(4) The Chakras and Bhuvanas in the *Madhyama* form, of meditation containing *written* Mantric letters called *Bija-Aksharas*, establish the existence and knowledge of writing from time immemorial.

(5) All the above facts unquestionably establish that the alleged *borrowing* of the Sanskrit alphabet from the West, is a physical impossibility, as no other nation in the world even now possesses such a perfect, complete and scientific Alphabet, leaving out for comparison the fact of its consecration.

(C) On the contrary, all the above facts go to prove that every uncalled-for Western criticism regarding our religious literature, is absurd, false, prejudiced and

V I L E .

Sootrom 10. ज व ग ङ द श् ।

Vide Kasika, verse 21.

श्रोत्रत्वङ्मयनम्राणजिह्वा धीन्द्रियपञ्चकं ।

सर्वेषामपि जन्तूनामीरितं ज व ग ङ द श् ॥

"The 5 Gnana-Indrias of all the living creatures namely hearing, touch, sight, smell and taste are traced to ज व ग ङ द respectively."

The Vyakhyanam adds ;

वर्गणां मध्यवर्णोत्थो ज्ञानेन्द्रियगणः स्मृतः ॥

"The *Gnana-Indrias* are said to originate from the middle or third letters of the 5 Vargas." The 5 letters of the two previous Sootroms have been noticed as the fourth letters of the 5 Vargas suggesting relative inferiority.

Sootrom 11. ख फ छ ठ थ च ट त व ।

Vide Kasika, verses 22 & 23.

प्राणादिपञ्चकं चैवं मनोबुद्धिरहंकृतिः ।

बभूव कारणत्वेन ख फ छ ठ थ च ट त व ।

वर्गद्वितीयवर्णोत्थाः प्राणाद्याः पञ्च वायवः ।

मध्यवर्गत्रयाज्जाता अन्तःकरणवृत्तयः ॥

“From ख फ छ ठ थ the second letters of the five Vargas, originated the five Vayus named Prana &c. From the three letters च ट त the middle letters in the beginning of the 5 Vargas, originated Manas, Budhi and Ahomkara.” फ here refers to Apana the lowest of the Vayus which is commonly enumerated as the second, and hence the change of order in the letters.

Sootrom 12. क प य् ।

Vide Kasika, verse 24.

प्रकृतिं पुरुषं चैव सर्वेषामेव सम्मतं ।

संभूतमिति विज्ञेयं कपाम्यामिति निश्चितम् ॥

“From क and प Prekriti and Purusha originated. It should be understood here that these are the divine bases of the Prekriti and Purusha in all living creatures.”

What is technically explained here is this. क and प are Bija-Aksharas in their Para form. The two Tatwoms Prekriti and Purusha originating from those letters direct, form part of the body of Virat, and they are the divine bases of the Prekriti and Purusha in every living being.

Sootrom 13. श ष स र् ।

Vide Kasika, verses 25 & 26.

सत्त्वं रजस्तम इति गुणानां त्रितयं पुरा ।

समाश्रित्य महादेवः श ष सं र् क्रीडति प्रभुः ।

शकाराद्राजसं रूपं षकारात्तमसोद्भवः ।

सकारात्सत्त्वसंभूतिरिति त्रिगुणसम्भवः ॥

"Before creation (पुरा) the divine play of Mahadeva is in the Gunas named Satwa, Reja and Tama which originate from श ष स. Reja originates from श, Tama from ष and Satwa from स."

Vyakhyanam. पुरा सृष्टेः प्राक् । "Before creation." This Sootrom refers to the origin of *Prekriti* which is technically the equilibrium of the three Gunas. We have therefore included these *Gunas* in *Prekriti* while calculating the number of *Tatwoms*. The *Tatwoms* themselves virtually fall under the sway of *Prekriti*.

Sootrom 14. ह ल् ॥

Vide Kasika, verse 27.

तत्वातीतः परः साक्षी सर्वानुग्रहाविग्रहः ।

अहमात्मा परो हस्त्यामिति शंसुस्तिरोदधे ॥

"Sambhu said. I am beyond the *Tatwoms* and a mere witness. I am *Atma* and *Para*. I am in the form of blessings to all, I am ह ल् which is *Para*. Thus indicating, Sambhu disappeared." व्याख्यानं. सर्वतत्त्वजनकः स्वयं तत्वातीतः इति ज्ञापनायमेवैतत्सूत्रं चकारेत्याह । हकारः शिववर्णस्यादिति शैवागमस्थितिरिति ।

"This separate Sootrom was meant to remind the fact that Mahadeva is the creator of the *Tatwoms* and is beyond their sphere. The *Saiva-Agamas* assure us that ह denotes *Siva*."

In Sootrom 5 ह represents *Akasa*. The extra ह here represents *Atma* which is the divine basis of the formless *Akasa* itself. As the *Sookshma-Akasa* is the best available analogy for the inconceivable *Atma*, the same letter ह is ingeniously

used. The modern Pandit to whom all the Sootroms are but artificial and meaningless mnemonics has no explanation for the double ह in the Sootroms. He is, as everywhere else.

BEFOLED

The Bija-Aksharas.

We have noticed in Section 18, how Justice Woodroffe found the letters used in the Mantra and Tantra Sastras not susceptible of *Ultimate* explanation. He says, 'Letters assigned to one element are found in a Chakra the predominant Tatwa of which is some other element.'

If this apparent confusion cannot be properly explained, the whole of the Mantra and Tantra Sastras would be silly and unscientific, and the Sootroms hitherto examined would be useless. A tangible instance may be cited here for the information of our beloved readers with a view to perceive the technical points clearly. The 24 letters of the Gayatri-mantra, are referred to 24 Tatwoms. Vide Devi-Bhagavatam.

ये गायत्रीगता वर्णास्तत्त्वसंख्यास्त्वयेरिताः ।

पृथिव्यापस्तथा तेजो वायुराकाश एव च ।

गन्धोरसश्च रूपं च शब्दः स्पर्शस्तथैव च ।

उपस्थं पायु पादं च पाणी वागपि च क्रमात् ।

घ्राणं जिह्वा च चक्षुश्च त्वक् श्रोत्रं च ततःपरं ।

प्राणोऽपानस्तथा व्यानः समानश्च ततःपरं ।

तत्त्वान्येतानि वर्णानां क्रमशः कीर्तितानि तु ॥

"5 subtle elements, 5 Tanmatras, 5 Karma-Indrias, 5 Gna-na-Indrias and 4 Pranas are the 24 Tatwoms referred to by the 24 letters of the Gayatri-mantra in their regular order."

The first letter त of the Gayatri-mantra refers to Prithivi Tatwom. According to the Sootrom लृ however लृ is the

Bija-Akshara for **Prithivi**. In the same way none of the letters in the **Gayatri-mantra** would tally with the letters specified in the **Sootroms**. Besides this, we should not here fail to notice that out of the 5 **Pranas**, *Udana*, is omitted. Curiously enough, the 4 *Antakaranas* namely, **Manas**, **Budhi**, **Ahomkara** and **Chitha** which are important items in the enumeration of the sacred **Tatwoms**, are altogether absent. These facts certainly demand reasonable explanations, although they have never attracted the notice of reputed experts who are innocent of the subject matter itself.

We have clearly understood from the **Sootroms** that the **Bija-Aksharas** represent the **Para** forms of the 51 **Mantric** letters of the **Alphabet**. They are said to constitute the *body* of **Sabda-Bramhan** which is **Sabda-Sakti** itself. The **Tatwoms** are said to *originate* from the above **Bija-aksharas** which are thus the divine bases of the **Tatwoms**.

तत्त्वमन्त्रं महेशानि मम रूपं त्वमेव हि ॥

Tatwa-mantra thus denotes *all* the 51 **Bija-Aksharas** together, and signifies that the **Tatwoms** when meditated upon should be conceived as having *originated* from the **Bija-Aksharas**. This is surely a much *higher* stage of meditation than the one prescribed for ordinary **Mantras** whose contents are required to be understood as *referring* to the sacred **Tatwoms**. The **Mantras** pertaining to the **Chakras** and **Bhuvanas** and those used for **Poojas** and other rituals are intended only for the *lower* intellects. In the higher meditation above mentioned the divine basis is the *Bija-Akshara* from which the **Tatwom** originates. In the lower meditations such as in the **Chakras** and in the ordinary **Poojas**, the divine basis is the *Tatwom* itself. The ignorance of this vital distinction has confounded our modern **Pandits** who have ventured to interpret unstudied subjects. Justice **Woodroffe** with all his earnest and intelligent research in the **Tantra** and **Mantra** **Sastras**, has after all fallen in the same

P I T .

There are Mantras with and without Bija-Aksharas.

(1) In the Mantras where no Bija-Aksharas are added in their beginning, the Prenava ओं is generally added. It is a Bija-Akshara by itself denoting the Unity of Bramhan. But even in such Mantras of the lowest class referring ordinarily to gods and goddesses, one is required to understand that their contents should not be literally taken to allude to human forms without any philosophical thought. Such gods and goddesses are intended to represent parts of the Sakti or glory of Sabda-Bramhan styled *Tatwoms*. The Para form of Prenava ओं which is added to the Mantras, is of course far beyond the reach of ordinary men as it signifies *Sabda-Bramhan* itself. It is therefore simply added as a warning against misinterpreting the Mantras. The reference to the *Tatwoms* alone is insisted upon in the use of ordinary Mantras. If this is not attended to the Mantra becomes useless religiously. Such useless application of Mantras is technically styled विसंवादिभ्रमं.

(2) When one or more *Tatwoms* are thus referred to by the Itihasic contents of a Mantra, and also one or more Bija-Aksharas are added, it denotes a *higher* Mantra. Vide the following Mantras used in the very commencement of *Adhyatma-Ramayanom* for *reading* the text. अथ बालकाण्डे संकल्पादि न्यासध्यानजपक्रमः । अथ बीजषट्कं । ओं रां ओरीं ओरूं ओरें ओं रौं ओरः । The letter र is here the Bija-Akshara which according to Sootrom 5 represents the Bija-Akshara from which *Tejas-Tatwom* originated. *Agni* known also as *Jata-Veda* signifies the Gnana or the philosophical knowledge secured by the study of the Vedas. This Bija-Akshara thus stands as a clear *warning* against the misinterpretation of the sacred *Ramayanom* as human history. The important *Tatwom* namely the purified Budhi-Tatwom which it denotes should ever be remembered when the sacred contents of the *Ramayanom* are interpreted. The Para form of the Bija Aksharom is not of course meant to be meditated upon here. That is reserved for better men called Yogis.

(3) The Gayatri Mantra must be reckoned as *higher* even than the above two varieties, because all the 24 letters it contains are required to be referred to the 24 specified Tatwoms. It certainly does not refer to the worship of the external *Sun* as foolishly misinterpreted by our idiotic Pandits who are incapable of distinguishing inanimate and animate objects. It must be specially observed here that in all these three varieties of Mantras, there is actually no *meditation* of the Tatwoms *direct*. That is a highly *Yogic* process.

(4) In the meditation of the pure Tatwoms, the Yogis are required to associate them with their respective Bija-Aksharas which constitute the divine *bases* of the Tatwoms themselves. The 14 Sootroms noticed in the previous pages are thus chiefly intended for the use of *Yogis*. The Itihasic story pertaining to the origin of the sacred Sootroms from the divine Maheswara, distinctly tells us that the Sootroms are intended for teaching *Atma-Tatwom* to the *Sidhas*.

उद्धर्तुकामः सनकादिसिद्धान् ।

(5) There is a still higher stage where all the 51 Bija-Aksharas are meditated upon in their Para form without any reference to the Tatwoms below. This is virtually the meditation of Sabda-Bramhan itself and is tantamount to what is styled *Samadhi*. Continued practice of this Samadhi leads to the highest goal.

शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥

It is now clear that the highly technical Bija-Aksharas do not denote ever changing letters artificially used as mere symbols. Nor are the sacred Sootroms dealing with these Bija-Aksharas, meaningless mnemonics for the mere grammar of a language. All the unnecessary confusion about them is owing simply to the complete ignorance of Hindu religious philosophy which is for the modern Pandit and the alien critic always unfortunately

INSIPID.

The Itihasa of the Sootroms.

The technical significance of Maheswara and his dance, of Panini and of Dhakka has been briefly noticed at the end of the last Section 18. Maheswara-Tatwom denotes the predominance of Kriya-Sakti over Gnana-Sakti, and Panini represents the purified Budhi of man fit to receive the Sootroms from Maheswara for the development of Vyakaranom (analysis of the Vedas). The Sootroms are said to have been sounded by the use of the Dhakka for the enlightenment of sage Sanaka and his colleagues. उद्धर्तुकामः सनकादिसिद्धान् ॥

There are 4 brothers well-known as Sanaka, Sanatana, Sanadana and Sanatkumara technically referring to *Dharma*, *Gnana*, *Vyragya* and *Aiswarya*. The attainment of these by man denotes a stage of high religious development. These Rishis are neither human beings nor beasts as misinterpreted by the ignorant Pandit. That they allude exactly to the 4 specified religious attainments is stated in the Mantras commonly used for Devata-aradhanom. They are Itihastically described as *Sidhas* or those who have secured high religious merits. Now, who is *Nandikesa* that enlightens these Rishis by his *Kasika*? He must naturally represent a more advanced stage. *Nanda* or *Ananda* means enjoyment of bliss. The Budhi of man that has actually experienced the divine bliss accruing from the meditation of the Bija-Aksharas in their Para form, is certainly the *Nandikesa* here. His *Kasika* or *Prekasika* is the narration of his actual experience. The Vyakhyaata named *Upa-Manyu* is said to be the son of sage Vyaghrapada who was one of those that directly heard the Sootroms from Maheswara. व्याघ्रेऽपि पुण्डरीकोन । इत्यमरः । One who meditates Bramhan in the lotus of his heart is *Vyaghrapada*. His son *Upa-Manyu* must also thus denote something similar. *Upa* means near and *Manyu* refers to *Manana*. A close philosophical enquiry is alluded to. He is therefore competent to compose the Vyakhyanom rightly styled *Tatwa-Vimarsini*. The *Kasika* and the *Vyakhyanom* are intended

for the use of the Sidhas above referred to. Again, what do the dance of Siva and the sounding of Dhakka Itihasically signify ?

वृत्तावसाने नटराजराजः

ननाद ढक्कां नवपञ्चवारं ॥

The *Nrittom* or dance is clearly explained as denoting the display of the divine glory styled *Viswom* representing the *Tatwoms* themselves. विश्वरूपविलासवैचित्र्यचमत्कारप्रवीणत्वात् नटराजराजः । The *Tandava* or Siva's divine dance is explained as the exhibition of the technical *Raasa* which means *Sabda* or *Gnana* itself. ताण्डवाख्यरासमात्रविलासः । One who beats time for this *Tandava* is called ताण्डवतालिकः and it is an epithet of Nandikesa. There is thus no dancing or drumming in this sacred Itihasa. The *Raasa-krida* of Krishna described in the *Bhagavatam* similarly alludes to a highly philosophical conception. All the prevailing literal interpretations are extremely stupid. The sounding of the *Dhakka* is also purely Itihasic. It was to remind the philosophical fact that the ultimate *Atma-Tatwom* is inexpressible by words that Siva is said to have displayed it outside in the disguise of *Dhakka* sounds. आत्मतत्त्वं चागाद्यगोचर इति ज्ञापनार्थं ढक्कानिनादव्याजेन स्वान्तर्गतं आत्मतत्त्वं प्रकाशयितुं ढक्कां ननाद ॥ Now that we have examined all the 14 Sootroms, let us here try to apply them to the divine *Dhakka* itself. ढ and क according to the Sootroms च ढ ध प् and क प य् represent Mooladhar and Prekriti. *Yogically*, the Chakra named Mooladhar is the seat of Prekriti and of the Para form of *Sabda*. The *Tatwoms* are said to develop from this subtle and divine centre of *Virat*. The modern interpreters of Yoga and Tantra Sastras including Justice Woodroffe have altogether thrown the divine *Virat* into oblivion and transferred all the Yogic centres to the body of the irreligious man. The disguise of sounding the *Dhakka* is thus an exact Itihasic rendering of Yoga philosophy. ढक्कानिनादव्याजेन । We have now more or less understood the Itihasic signi-

fioance' of the origin, scope and application of the Maheswara-Sootroms. इति माहेश्वरसि सूत्राणि । If one has eyes to see and is prepared to use them, it would never be difficult to perceive the extremely scientific character of all the religious texts we own, without having to complain in the least about any contradictions among themselves even in the minutest details. Whether scientifically, philosophically or religiously viewed Hindu religion is, among all the religions in the world, past, present or future, unquestionably the truest and the

NOBLEST.

C. The probable origin of the Western Alphabets.

We are not in the least interested in being vindictive with regard to the imperfect and ridiculously absurd character of the Western Alphabets. No Eastern nation ever wanted to criticise them or to interfere with their absolute freedom to stick on to any rubbish with any amount of stubbornness. But a glass-house dweller ought to think twice before pelting stones at others' houses. Why did any Western Historian or Philologist take into his head the idea of calumnising the Sanskrit Alphabet of the innocent Hindu in India. We have sufficiently examined the nature, scope and religious sanctity of our ancient Sanskrit Aksharas or letters known as Deva-naagari and have found that no alien Alphabets have yet anything in common for comparison with it. The incontrovertible points brought to light by the enquiry would more than suffice to defend ourselves. The Western declaration that the Vedic Indian had no knowledge of *writing* and that no knowledge at the time passed from hand to eye, has been completely proved to be utterly false and extremely prejudiced. As regards a similar Western settled opinion that the Hindus in India *borrowed* their Sanskrit Alphabet from the Semetic races of the West, about 500 B. C. the same facts elicited in the enquiry would more than suffice to disprove

even the physical possibility for advancing such arguments. In fact, we have defended ourselves amply against all possible Anti-Hindu criticisms from the West and East, North and South. Religious animosity by itself could not destroy an incomparably excellent Akshara-maala and a highly developed literature of a historically ancient and truly religious nation in the world. No civilized man could dare to question these facts now without prejudice to his sanity. But having been forcibly dragged into a fray for no fault of ours, no apology is here due for the spirit of enquiry which would naturally induce every human being under the circumstances, to ascertain the assumed exalted position of the critic himself. That all the Western Alphabets are only *Alpha-bets* no one can deny. There is no reference to any *written letter* in that Title. Alpha-bet simply means something which begins with Alpha and beta, whereas the word *Aksharas* directly denotes letters and points also that they begin with अ and end with ः. In the ordinary human transactions, the necessity for a knowledge of the numerical figures is more keenly felt than for a knowledge of the letters. The origin of the Arithmetical figures must therefore be given a place of importance over the origin of letters. The illiterate masses are generally acquainted with the numerical figures in dealing with things and money. The numerical figures now used by all the Western nations are not far different from those found in Sanskrit. It would not be too much to affirm in this connection that the Western educationists themselves in India have freely acknowledged that the Arithmetical notation and figures were for the first time introduced into Europe by the Arabs who obtained them from the Hindus. *European Arithmetic* is thus *doubly borrowed* from the very Indian who was impertinently proclaimed a *borrower* of letters from the Semetic races including the Arabs. One important fact is *historically established* here that the Hindus in India not only *did not* borrow numerical figures from the Semetic races but also that the Hindus actually *lent* them to the very Semetic nations and through them to all the nations in Europe. But what of that? The white Christian nations of the West cannot by their very colour admit any such fact, historical though it be,

concerning the fair coloured Indian. All the quarrel is owing to the differences of colour and creed and nothing else.: History, Philology, Logic and other sciences are powerless before

AUTOCRACY.

We have said enough already about our Sanskrit Akshara-maala and do not want to tire our readers with anything further here. Considering the historical fact that the numerical figures and the arithmetical Notation from right to left travelled to Europe from India through the Arabs, it would be quite logical to infer that the Akshara-maala also subsequently took the same course. Otherwise the modern Christian scholars of the West have no reason to be so very persistent about somehow establishing just the reverse. Although we are not much interested in this historical discussion, a few salient facts unavoidably suggest themselves as the result of this enquiry. The Arabs and other Semetic races in the West have all along been religiously antagonistic to the Hindus in India in spite of their free commercial intercourse. All the borrowing and copying from India must therefore have taken place without an earnest and honest willingness. The facts ill-gathered were thus wantonly and purposely twisted and mutilated with a view to display originality. An Alphabet somewhat similar to the one now current in the West was originated by writing from *right to left*. We must remember here that in our Arithmetical Notation in which कटपयादिसूत्रं is also sometimes applied the figures are valued from right to left but they are always *read from left to right*. The Semetic races like the Arabs, Jews &c. who borrowed and copied from India exhibited their originality which naturally ended in folly. This may be well illustrated by a popular story in India concerning a European official in Indian service. For some time after he came to India, he allowed his butler to tell him how to eat Indian fruits. He was for some days given plantain fruits by the butler who taught him that the outer skin

should be removed before eating. The proud Sahib thought that he thus knew everything pertaining to Indian fruits. The butler one day happened to place on the dinner table the inner fruits of the big Jack fruit along with the nuts they contain inside. The Sahib who was not inclined to consult his poor butler, peeled off and threw away the edible portion and eagerly began to bite the hard and insipid nut. Such has indeed been the history of the Western Alphabets. The Semetic races who ill-borrowed and ill-copied the letters from India began to write and read *from right to left* with their whimsical alterations and mutilations adopted for displaying originality and probably superiority too. Evidently some Indian who first taught the letters to the Jew asked him to read ब्रूहि. The Jew caught hold of that word itself, read it in the reverse order and gave the name *He-brew* to his own language. ब्रं ह्रीं similarly became *A-bram*. All these are natural suggestions which we do not want to take any advantage of. It is however certain that the modern boasted *European Alphabets* are but similar copies of the Arabian and Hebrew Alphas and Betas, only written *from left to right*. There is hardly anything original in them except the reversing of the order of reading and writing. They are no doubt more human than those of the Semetic races, but they contain only the very Semetic symbols which were vindictively proclaimed to have been borrowed by the Hindus in India. We must leave this subject here to be judged by the honest and honourable public in the world whose existence however in these civilized times, appears to be invisible.

धर्मः प्रवर्जितस्तपः प्रचलितं सत्यं च दूरे गतं

पृथ्वी मन्दफला नराः कपटिनश्चित्तं च शाठ्योर्जितम् ।

राजानोऽर्थपरा न रक्षणपराः पुत्राः पितृद्वेषिणः

साधुः सिदति दुर्जनः प्रभवति प्राप्ते कलौ दुर्यगे ॥

Conclusion.

In concluding a humble essay of this kind whose main and anxious object is the vindication of unmerited and painful vilifications long unnecessarily suffered, the usual thanksgivings and flatteries would not only be entirely out of place but would also be utterly opposed to truth. No one need therefore be surprised to miss them altogether here. In the ordinary circumstances it would indeed be superfluous to reiterate repeated complaints and grievances. But it should not be despised on that account in the present case as the complaints and grievances are extremely serious and also as there is no hope of even a distant vision of the prospects of their remedies in the near future. In such a state of affairs, it must be conceded that the only practical course open is to keep harping over, especially avoidable complaints and remediable grievances. The complaints have virtually originated from the misuse of our sacred literature by our own Pandits in the land including the ignorant orthodoxies. The grievances are due to wilful calumny by powerful nations of alien Christian lands. That such complaints and grievances are neither imaginary nor false, could, it is trusted, be easily gathered from every page of this Essay. If this single fact is clearly and widely understood, we may be assured that half of the required remedy is more than accomplished. The history of the Pandit's misconduct is simple and plain. A mere knowledge of the Sanskrit language, has been and is, even now foolishly considered by the Pandit classes and by their Non-Pandit admirers as sufficient qualification to interpret anything and everything written in that language. Even the ordinary sciences such as Medicine, Astronomy, Mathematics &c. have inevitably befooled them at every step, and this fact is soon discovered by others owing to the glaring and tangible evil consequences resulting therefrom. Unfortunately, the religious texts which are extremely technical, have been long neglected by the masses, owing to their indifference produced by various excusable and inexcusable causes. Somehow, in

course of time the Pandit in the land became the only authoritative interpreter in spite of his complete ignorance. When the discerning younger educated generation began to question him, he was actually compelled to blink and bluster. The worst of it is, he is trying to defend his ignorance without honestly confessing it. The exact state of dilemma to which he is virtually reduced is beautifully depicted as follows by an ancient poet.

गन्धैराख्या जगति विदिता केतकी स्वर्णवर्णा

पद्मभ्रान्त्या क्षुधितमधुपः पुष्पमध्ये पपात ।

अन्धीभूतस्तदनु रजसा कण्टकैच्छिन्नपक्षः

स्थातुं गन्तुं क्षणमपि संखे नैव शक्तो द्विरेफः ॥

Again, our Western critics have all along been, religiously, personally and nationally interested in picking holes in and in condemning everything Indian. They speedily took undue advantage of the folly of their Munshi-Pandits, fully knowing that the source from which they gathered their wished for informations has seldom been recognised as authoritative in the land. That it is a mere pretext is amply proved by recent publications in other directions which are even more vigorously encouraged by broad-casting. All this is simply the natural result of inherent animosity whose particular course of display has long been definitely pointed out by our wise and venerable forefathers.

इन्दुं निन्दति तस्करो गृहपतिं जारो सुशीलं खलः

साध्वीमप्यसती कुलीनमकुलो जह्याज्जरन्तं युवा ।

विद्यावन्तमनक्षरो धनपतिं नीचश्च रूपोज्ज्वलं

वैरूप्येण हतः प्रबुद्धमबुधो कृष्टं निकृष्टो जनः ॥

Let every pious Hindu in the land sincerely interested in our sacred religion, be now fully convinced, though somewhat late in the day, that all the Western publications on the sacred books of the East, in the garb of scientific treatises, are Anti-Hindu in spirit and inimical in aim. On the other hand, to depend any longer upon our Pandits and orthodoxies,

as they are constituted at present, would surely be profitless and even suicidal. The reason for the respect they once legitimately claimed, has now altogether vanished. Their so-called dexterous and learned performances have become but ridiculous farces which procure benefit to mankind neither in this world nor in the world to come.

या राका शशिशोभना गतघना सा यामिनी यामिनी

या सौन्दर्यगुणान्विता पतिरता सा कामिनी कामिनी ।

या गोविन्दरसप्रमोदमधुरा सा माधुरी माधुरी

या लोकद्वयसाधनी तनुभृतां सा चातुरी चातुरी ॥

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